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JANUARY 25, 1924

THE
ANABASIS
OF
XENOPHON:

CHIEFLY ACCORDING TO THE TEXT OF L. DINDORF;

WITH

NOTES:

FOR THE USE OF SCHOOLS AND COLLEGES.

BY

JOHN J. OWEN,

PRINCIPAL OF THE CORNELIUS INSTITUTE.

FOURTH EDITION.

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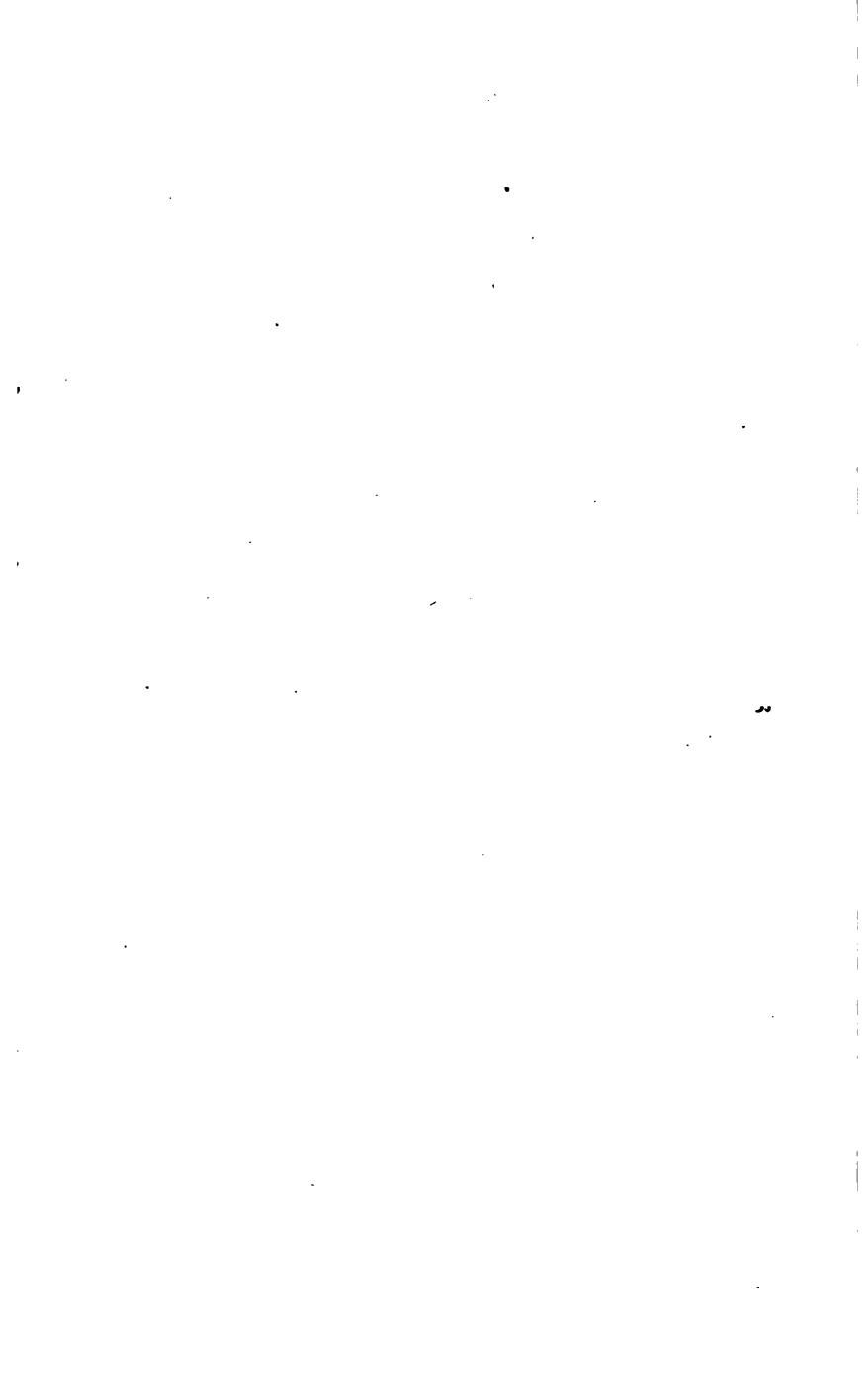
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AS A

TRIBUTE

TO

SINCERE PIETY, PROFOUND ERUDITION, AND AN ENTHUSIASTIC DEVOTEDNESS
TO THE INTERESTS OF GREEK LITERATURE.



P R E F A C E.

THIS edition of Xenophon's *Anabasis*, is chiefly based upon the text of L. Dindorf's larger edition, 1825. Whenever it differs from that, the variation is usually found in the notes at the latter end of the volume. The following are the editions, to which the editor has had access in the correction of the text and in the preparation of the notes. 1. Hutchinson's, Glasgow, 1825, a work so well known to students as to need no passing remark. 2. Schneider's. 3. Bornemann's, Leipzig, 1825, an excellent edition, especially, as throwing light upon obscure and doubtful readings. 4. Dindorf's, Leipzig, 1825, in which the text has been made perhaps as perfect as in any edition extant. 5. Poppo's, Leipzig, valuable among other things for the Index of Greek words based on Zeune's, but enlarged and improved. 6. Krüger's, Halle, containing brief but very valuable notes. 7. Belfour's, London, 1830. 8. Long's, London, 1837, a beautiful edition, following the text of Dindorf, with the more important variations noted at the foot of the page.

References to the Grammar of E. A. Sophocles will be found at the bottom of each page of the text, as far as the end of the first book. To have continued them through the whole work, would have swelled the volume to an expensive size, and besides, they were principally designed to assist the student in acquiring habits of accuracy and research, by frequently introducing him to his grammar in the opening pages of his author, and not falsely to impress him with the idea, that he is to make no references, solve no grammatical or lexical difficulties, save such as are presented to his notice by the editor.

The Notes have been prepared with special reference to students in the earlier stages of their education, who cannot be expected to have at their command, rare and expensive helps to elucidate the meaning of the author they are studying. Hence will be found explanations of idioms, unusual constructions, the use of moods, &c., which to a ripe scholar might seem superfluous, or which apparently might have been dismissed by a simple reference to some grammar or commentary, where the point is fully discussed and explained. But it may be asserted that, even when they have the means at their command, students seldom turn aside from the immediate duty of preparing themselves for recitation, to search out references and investigate idiomatic constructions. It will be seen, however, that after a given explanation has once been made, a similar word or construction, usually, is either passed by without comment, or simply referred to the note where the explanation has been previously given. In the preparation of the notes, much help has been derived from the labors of others, which I have aimed to acknowledge, although in some instances, through inadvertence or a desire of brevity, I may have omitted to do this.

The references to Buttmann's and Matthiæ's Grammars are quite copious, inasmuch as the editor believes that these works have now quite an extensive circulation, and are in the hands of almost every teacher of the language. Equally copious references were originally made to Thiersch's and Rost's Grammars, but were mostly suppressed from the belief, that very few copies of those excellent works are in the private libraries of teachers and students.

The punctuation is essentially that of Dindorf, carefully revised, however, by a comparison of the punctuation of Bornemann, Krüger, and Poppo. It may appear to some, that

too many of the usual points have been omitted. If the editor has erred in this, it has been done with the approbation of some of the best classical scholars in this country, whom he consulted in reference to the principles of punctuation, and with the example of eminent scholars abroad, whose recently published works have fewer points of punctuation than appeared in older editions.

As it regards the geography of the places spoken of in the Anabasis, the editor has taken pains to avail himself of the best helps within his reach, yet he is far from claiming to have done more than partial justice to this most important task of the commentator. The geography of Western Asia, especially of those countries through which the Retreat was in part conducted, is so imperfect, that there is great difficulty in locating many places with accuracy. The facilities of access to those regions however are now so great, that they will doubtless soon be explored and their geographical statistics more accurately defined, when, if it shall please the public to receive this my first offering to the cause of classical literature with kindness and favor, so as to call for a second edition, I shall endeavor to prefix a map, to assist the student in tracing both the *ἀνάβασις* and *κατάβασις* of the Greeks, and in locating the places referred to by the historian.

I should do injustice to my feelings, were I to forbear acknowledging my obligations to Professors Felton of Harvard University, Woolsey of Yale College, and Lewis and Johnson of the New-York University, for many valuable suggestions in the plan of the work. Especially to Prof. Woolsey and Dr. Robinson am I indebted, for the freely proffered use of their choice and extensive libraries, which placed within my reach many books, that were of great use in preparing this edition.

CORNELIUS INSTITUTE, MAY 2, 1843.

ABBREVIATIONS AND EXPLANATIONS

S.	stands for Sophocles' Greek Grammar.
Mt.	" " Matthiæ's " "
Butt.	" " Buttmann's " "
Vig.	" " Viger's Greek Idioms (Seager's ed.).
N.	" " note.
cf.	" " compare, consult.
c. v.	" " connecting vowel.
κ. τ. λ.	" " καὶ τὰ λοιπὰ = &c.
th.	" " theme.
lit.	" " literally.
pen.	" " penult.
sc.	" " scilicet.
synt.	" " syntax.

The references to Buttmann, are made to his larger grammar translated by Dr. Robinson.

SUMMARY.

BOOK I.

- CHAP.** **CYRUS** the Younger is accused to his brother Artaxerxes of plotting against him, upon which he is apprehended, and obtains his liberty only at his mother's intercession. He returns to his satrapy, and secretly raises an army, part of which are Greeks, in order to make war against his brother.
- I.** He sets out from Sardis, and marches through Lydia, Phrygia, and Lycaonia into Cappadocia, whence he enters Cilicia and finds it deserted by Syennesis, who is however at last induced by his wife to have an interview with Cyrus.
 - III.** The Greeks suspecting the real object of the enterprise, refuse to go any further; but by the prudence of Clearchus they consent to follow Cyrus, who says that the expedition is intended against Abrocomas.
 - IV.** The army passes the Pylæ Syriæ. Two of the Greek generals, Xenias and Pasion, having taken offence at Cyrus, desert the expedition. The magnanimity of Cyrus in not pursuing them, causes the army to follow him with great enthusiasm. They reach Thapsacus on the Euphrates, where Cyrus discloses the real design of the expedition; but the army, by fresh promises and the craft of Menon, are induced to cross the river.
 - V.** They pass through a desert country, having the Euphrates on their right. Many of the beasts of burden perish for want of fodder. While provisions are brought over from Carmande, a town on the opposite bank of the Euphrates, a quarrel arises between Clearchus and Menon, which is settled by a serious appeal from Cyrus.
 - VI.** Orontes, a relative of Cyrus, is apprehended when on the point of deserting to the king. He is tried and condemned to death.
 - VII.** Cyrus, supposing that the king would join battle the next day, reviews his army at midnight, and makes an encouraging speech to the Greeks. The next day, with his army in order of battle, he passes a trench dug by the king, after which, thinking that his

brother had given up all intention of fighting, he proceeds less cautiously.

VIII. Suddenly and unexpectedly it is announced, that the king's army is approaching in fine order, whereupon Cyrus and the Greek commanders hastily marshal their forces and prepare for battle. The Greeks, whose position is on the right wing, charge the enemy, and easily rout that part of the royal forces opposed to them. Cyrus, seeing the king in the centre, rashly attacks him and is slain.

IX. The eulogy of Cyrus.

X. The king takes and plunders the camp of Cyrus, but is repulsed from the Grecian camp. Joined by Tissaphernes he proceeds against the main body of the Greeks, who again put his army to flight. The Greeks return to their camp.

BOOK II.

CHAP. The Greeks hear with surprise and grief of the death of Cy-

I. rus. They offer the throne of Persia to Ariæus, who declines it, and expresses his intention of returning forthwith to Ionia. The king summons the Greeks to deliver up their arms. Finding them resolute and undismayed, the envoy in the name of the king, offers them peace if they remain where they are, but threatens them with war, in case they advance or retreat. They dismiss the messenger with a bold answer.

II. The Greeks join Ariæus, with whom they form a treaty, and take counsel in reference to their return. During the night following the first day's march, the army is seized with a panic, which Clearchus pleasantly allays.

III. The next morning the king proposes a truce, and sends guides to conduct the Greeks, where they can obtain provisions. A treaty is here concluded between the two parties, the terms of which are, that the Persians shall faithfully conduct the Greeks to their own country, furnishing them with provisions, which the Greeks are to buy, or procure from the country through which they pass, without doing injury to it.

IV. Mutual suspicion which ripens into enmity, arises between the Greeks and Persians. The armies pass the Median wall and cross the Tigris.

V. Having halted at the river Zabatus, Clearchus, in order to put an end to the suspicions, seeks an interview with Tissaphernes, at whose invitation he repairs the next day to the Persian camp, with four other generals and twenty captains. At a given signal, the generals are made prisoners, and the captains put to death. Ariæus then comes to the Greek camp, and in the king's name demands the surrender of their arms. The Greeks return a reproachful answer.

VI The character of the five generals.

BOOK III

- CHAP. The Greeks are in great dejection. Xenophon, awakened from
- I. his slumbers by a remarkable dream, arouses first the captains of Proxenus, and then the generals and captains of the other divisions. At his suggestion, they elect new commanders, in place of those, who had been seized by Tissaphernes.
 - II. A new council is held, at which, after speeches made by Chirisophus, Cleanor, and Xenophon, the order of march is resolved upon, and his post assigned to each commander.
 - III. As the Greeks are about to commence their march, Mithridates, under the guise of friendship, comes to them, but soon shows that he is an enemy, and they resolve for the future, to enter into no negotiations with the Persian king. After the passage of the Zabatus, they are harassed by Mithridates, and suffer for the want of slingers and horsemen. By Xenophon's advice, men are enrolled for these services.
 - IV. Mithridates again pursues the Greeks, but is easily repulsed. They reach the Tigris, after which they are attacked by Tissaphernes with a large army. The Greeks repulse him and then change their order of march. Passing over a mountainous country, they are harassed by the enemy, but getting possession of an eminence, commanding the one occupied by the Persians, they descend into the plain.
 - V. Having arrived at a point, where the Carduchian mountains press close upon the river, and being still harassed by the enemy, the generals hold a consultation, and resolve to march over the mountains.

BOOK IV.

- CHAP. They enter the Carduchian territory, but suffer much from the
- I. wind and cold, and also from the assaults of the barbarians, by whom they are shut up in a valley.
 - II. A prisoner is compelled to serve as a guide, who conducts a part of the army to an eminence, whence they disperse the barbarians, and thus enable the Greeks to leave the valley.
 - III. They arrive at the river Centrites, which, by a series of skilful manœuvres, they cross in safety, and disperse the Persians, who are drawn up on the opposite bank to oppose their passage.
 - IV. The Greeks enter Armenia, pass the sources of the Tigris, and reach the Teleboas. Here they make a treaty with Teribazus, the satrap of the province, whom they soon find to be insincere.
 - V. In their march through the country, they suffer intensely from the cold, and deep snow, as well as from the want of food. At

length they reach some villages well-stored with provisions, where they remain seven days.

- VI. They set out from these villages with a guide, who being struck by Chirisophus, deserts them. After wandering about for several days, they reach the river Phasis. Thence having marched two days, they arrive at a mountain occupied by the Phasiani, whom with much address and gallantry the Greeks dislodge.
- VII. Entering the country of the Taochi, the Greeks storm a fort, in which they find a great number of cattle, upon which they subsist, while passing through the country of the Chalybes. They cross the Harpasus, and march through the country of the Scythini, to Gymnias, from which town a guide conducts them to Mount Tches, where they obtain a view of the sea.
- VIII. The Greeks having descended the mountain, and made a treaty with the Macrones, ascend the Colchian mountains, and rout the enemy who are drawn up to oppose them. Thence they descend into well-furnished villages in the plain, and in two days reach Trapezus, a Grecian city on the Euxine Sea.

BOOK V.

- CHAP. Chirisophus is sent to obtain ships from Anaxibius, the Spartan
- I. admiral. Xenophon, in the mean while, takes other measures to procure ships, in case the mission of Chirisophus should prove unsuccessful, and sees that the roads are well prepared for the army, should it be obliged to proceed by land. Dexippus betrays the trust reposed in him and deserts the army.
- II. The Greeks being in want of provisions, Xenophon leads a foraging expedition against the Drilæ. Destroying all their property in the fields, these people shut themselves up in their principal fort, which the Greeks, after meeting with a fierce resistance, take and burn. The next day they return to Trapezus.
- III. Embarking the camp-followers, invalids and baggage, in the ships, the army commences its march towards Greece by land. At Corasus, they divide the money raised from the sale of captives. The tenth part is given to the generals to be kept for Apollo and Artemis of Ephesus. A short description of Scillus, the residence of Xenophon.
- IV. The Mossynæcians prohibit the Greeks from passing through their territory. An alliance is formed with a part of the Mossynæcians hostile to those opposing the Greeks. With these allies the Greeks force their way into the chief city, which is destroyed. The barbarous manners of the Mossynæcians described.
- V. The army passes through the country of the Chalybes, and arrive at Cotyora. Not being hospitably received, the Greeks sub

sist by plundering the Paphlagonians and the territory of Cotyora. Of this the people of Sinope, through their ambassadors, complain, but are satisfied by the reply of Xenophon.

- VI. The Greeks are advised by these ambassadors to proceed by sea. The design of Xenophon to build a city in Pontus, is frustrated by the treachery of Silanus, to whom he had communicated it.
- VII. Xenophon defends himself from the charge of intending to sail to the Phasis, and accuses certain of the soldiers, who some time previous had insulted the ambassadors from Cerasus.
- VIII. The conduct and accounts of the generals being investigated, some are fined for delinquencies. Xenophon being accused of using severity towards the soldiers, admits the fact, but shows in an eloquent speech, that he was justified in the circumstances.

BOOK VI.

- CHAP The ambassadors of the Paphlagonians, coming to negotiate a
- I. peace, are treated with a sumptuous banquet. Peace is concluded with them, after which the Greeks sail to Sinope. Here the army determines to choose a commander-in-chief, and elect Xenophon, but he declines the appointment, the omens he offered being unpropitious. Chrisophus is then chosen.
- II. The Greeks sail to Heraclea. At this place, a dissension arises, which results in the division of the army into three parts, one composed of the Arcadians under their own leaders, the other two respectively under Chrisophus and Xenophon.
- III. At the port of Calpe, the Arcadians disembark, and making a predatory incursion against the Bithynians, are in imminent danger of destruction, but are rescued by the timely arrival of Xenophon. They all return to Calpe and join Chrisophus.
- VI The army pass a decree, that it shall be a capital offence to propose another separation. Neon, contrary to the auguries, leads out two thousand men to forage, but is attacked by Pharnabazus, and retreats with the loss of five hundred men. He is brought back to the camp by Xenophon.
- V. The next day, Xenophon under favorable auspices leads out the troops, buries those who had been slain the day before, and puts to flight the enemy, who suddenly had shown themselves on a hill.
- VI The army now finds plenty of booty, which they take in perfect security. Cleander, the Spartan harmostes of Byzantium, arrives, and by the intrigues of Dexippus is at first prejudiced against the Greeks, but is reconciled through the wise endeavors of Xenophon. The command of the army is offered to him, which he declines, the omens being unfavorable. The army reach Chrysopolis.

BOOK VII.

CHAP. At the instance of Pharnabazus, who wishes to get the Greeks

- I. out of his territories, Anaxibius, the Spartan admiral, invites the army by a false promise of pay, to cross over to Byzantium. Having been treacherously excluded from the city by Anaxibius, the Greeks force their way in, but are appeased by Xenophon. Cœratades, a Theban, proposes himself to the army as their general, promising to conduct them into the Delta of Thrace, but soon resigns the office conferred upon him.
- II. Many of the soldiers now leave the army, while those who remain in Byzantium are sold as slaves by Aristarchus, the successor of Cleander. The Greeks wish to cross back into Asia, but are hindered by Aristarchus. Xenophon repairs to Seuthes a Thracian chief, who had invited the army to enter his service, to learn upon what terms he wishes to engage their services.
- III. The Greeks accept the offers of Seuthes, and proceed to his quarters, where they are hospitably entertained.
- IV. They march against his enemies, whose villages they burn, but are attacked in their quarters by some fugitives, who had pretended submission, and thus spied out the situation of the camp. The barbarians are repulsed, and submit to Seuthes.
- V. Seuthes neglects to pay the army as he had promised, whereupon the Greeks cast the blame of the affair upon Xenophon.
- VI. Xenophon defends himself from certain charges and suspicions in respect to the pay withheld by Seuthes. He refuses to remain with Seuthes, preferring to accompany the army into Asia, whither it is about to proceed to engage in the war with Tissaphernes.
- VII. The absurdity of the charge of Medosades, a Thracian, against Xenophon is shown by him, upon which the Lacedæmonian deputies refuse to conduct the Greeks into Asia, until Seuthes has paid them. Xenophon at last prevails on Seuthes to pay the wages due to the army.
- VIII. Xenophon himself receives no pay, and is so straitened as to be obliged to sell his horse to raise funds. He proceeds with the army to Pergamus, where he is hospitably received by Hellas the wife of Gongylus. By her advice he attacks the castle of Asidates. At first he is unsuccessful, but on the following day, he takes Asidates prisoner, with his wife, children, and all his riches. He receives a large share of the booty and delivers the army to Thimbron, to be incorporated with the forces levied against Tissaphernes.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α.

C A P. I.

1. ΔΑΡΕΙΟΥ¹ καὶ Παρυσάτιδος γίνονται παῖδες δύο,² πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος³ δὲ Κῦρος. Ἐπεὶ δὲ ἠσθένει Δαρεῖος καὶ ὑπώπτευσεν τελευτήν τοῦ βίου, ἐβούλετο⁴ τῶν παῖδων ἀμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβύτερος⁵ παρῶν⁶ ἐτύγχανε.⁷ Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς⁸ ἧς αὐτὸν σατραπὴν ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε⁹ πάντων ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη¹⁰ τριακοσίους, ἄρχοντα¹¹ δὲ αὐτῶν Ξενίαν Παρδάσιον.

3. Ἐπεὶ δὲ ἐτελεύτησεν Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρην διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει¹² αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν¹³ ἢ δὲ μήτηρ ἐξαιτησαμένη¹⁴ αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτμασθεῖς, βουλεύεται ὅπως¹⁵ μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἦν δύνηται βασιλεύσει ἀντ' ἐκείνου. Παρυσάτις μὲν δὲ ἢ μήτηρ ὑπῆρχε τῷ Κῦρι,¹⁶ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλείως πρὸς αὐτὸν πάν-

¹ § 175. N. 2. — ² § 137. N. 8. — ³ § 57. 1. — ⁴ Root? — ⁵ § 57. 2. — ⁶ § 135. 3. — ⁷ § 222. 4; Butt. § 144. — ⁸ account for the circumflex acc. (§ 31. N. 2.) — ⁹ § 96. 9. — ¹⁰ §§ 118. B: 117. 12. — ¹¹ § 184. 1. — ¹² § 216. 1. — ¹³ § 222. 1. — ¹⁴ What is this mid. voice=(§ 207. 2.)? — ¹⁵ §§ 228 2: 213. N. 4. — ¹⁶ Why in the Dat.?

τας οὕτω διατιθείς ἀπεπέμπετο ὡςθ' ¹ ἑαυτῷ ² μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ³ ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχουσι ⁴ αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροίζεν ὡς ⁵ μάλιστα εἰδύνατο ἐπικρουπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλεία. Ὡς οὖν ἐποιεῖτο τὴν συλλογὴν. Ὀπόσας εἶχε φυλακὰς ⁶ ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ⁷ ἐκάστοις λαμβάνειν ⁸ ἄνδρας Πελοποννησίουσιν ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνησιν ⁹ ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνησιν ¹⁰ τὸ ἀρχαῖον ἐκ βασιλείως δεδομένα, τότε δ' ἀφροστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνησιν προαισθόμενος τὰ αὐτὰ ¹¹ ταῦτα βουλευόμενος, ἀποστήναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε ¹² τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας ¹³ στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν ¹⁴ καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν ¹⁵ στράτευμα. 8. Πρὸς δὲ βασιλεία πέμπων ἡξίουσιν ἀδελφὸς ὢν αὐτοῦ δοθῆναι ¹⁶ οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνησιν ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα. Ὡς βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς ¹⁷ οὐκ ἠσθάνετο, ¹⁸ Τισσαφέρνησιν δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν. Ὡς οὐδὲν ἤχθετο ¹⁹ αὐτῶν πολεμοῦντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ²⁰ ὧν ὁ Τισσαφέρνησιν ἐτύχχανεν ²¹ ἔχων. 9. Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρόνησῳ τῇ ²² καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φηγὰς ἦν. τούτῳ συγγεγόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίασιν δαρεικούσιν. ²³ Ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ

¹ §§ 25: 14. 2 — ² § 196. 1. — ³ § 182. — ⁴ § 216. 1. — ⁵ § 228. 2. ὡς. — ⁶ § 151. 2, 3. — ⁷ Component parts? — ⁸ §§ 96. 6: 12. 1. — ⁹ What does this gen. abs. denote (§ 192.)? — ¹⁰ Synt.? — ¹¹ § 144. 3. — ¹² §§ 118. K: 104. 2. — ¹³ §§ 104. 1: 9. 2: 12. 3. — ¹⁴ Account for the circumflex. — ¹⁵ § 221. — ¹⁶ Why does the ult. here take the acute accent (22. 2.)? — ¹⁷ § 179. 1. — ¹⁸ Account for the s. subs. — ¹⁹ Th.? Used here in a lit. or trop. sense? — ²⁰ § 43. 3. — ²¹ §§ 96. 7: 12. 2: 222. 4. — ²² § 140. 2. — ²³ Val. of the daric? See N.

ἐπολέμει ἐκ Χερρόνησου ὀρμώμενος τοῖς Θορξῆ τοῖς¹ ὑπὲρ Ἑλλης-
ποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἑλληνας· ὥστε καὶ χρήματα συνε-
βάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ
πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενος² ἐλάνθανεν αὐτῷ
τὸ στράτευμα. 10. Ἀριστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐνύγα-
γεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι³ ἀντιστασιωτῶν ἔρχεται
πρὸς τὸν Κῦρον καὶ αἰτεῖ⁴ αὐτὸν εἰς διςχιλίους ξένους καὶ τριῶν
μηνῶν⁵ μισθόν, ὡς οὕτω περιγεγόμενος⁶ ἂν τῶν ἀντιστασιωτῶν.⁷

Ο δὲ Κῦρος δίδωσθαι αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν
μισθόν, καὶ δεῖται αὐτοῦ⁸ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντι-
στασιώτας πρὶν ἂν αὐτῷ συμβουλευσῆται. Οὕτω δὲ αὖ τὸ ἐν Θετ-
ταλία ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ
τὸν Βοιωτίον ξένον ὄντα αὐτῷ⁹ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλεί-
στους παραγενέσθαι,¹⁰ ὡς εἰς Πεισίδας βουλόμενος στρατεύεσθαι,¹¹
ὡς πράγματα παρεχόντων τῶν Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαί-
νετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῦν, ξένους ὄντας
καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας¹² ἐλθεῖν ὅτι πλείστους, ὡς
πολεμήσων¹³ Τισσαφέρνει σὺν τοῖς φηγάσι¹⁴ τῶν Μιλησίων. Καὶ
ἔποιον¹⁵ οὕτως οὗτοι.

CAP. II.

1. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφα-
σιν ἐποιεῖτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς
χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλλη-
νικὸν τὸ ἐνταῦθα στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λα-
βόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ (συναλλα-
γέντι) πρὸς τοὺς οἴκοι ἀποπέμψαι¹⁰ πρὸς ἑαυτὸν ὃ εἶχε στράτευμα·
καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ¹⁶ προεστῆκει τοῦ ἐν ταῖς πόλεσι¹⁷

¹ § 140. 2. — ² § 222. 4. — ³ Why not *properispom.* (§ 20. N. 1.) ?
— ⁴ Accus. of thing following this verb ? — ⁵ What does this gen.
denote (§ 173. N. 1.) ? — ⁶ § 222. 1. — ⁷ § 184. 1. — ⁸ § 181. 1. — ⁹ §
197. N. 4. — ¹⁰ Why *paroxytone* (§ 93. 3.) ? — ¹¹ Why *proparoxy-*
tone (§ 20. 1, N. 1.) ? — ¹² §§ 118. A: 96. 7: 12. 1. — ¹³ § 95. — ¹⁴ §§
39. 1: 10. 2. — ¹⁵ Why the imperf. ? — ¹⁶ Synt. ? — ¹⁷ Dat. plur. how
formed ?

ξενικοῦ, ἦκει παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι¹ ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε² δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας³ ἐκέλευσε σὺν αὐτῶ στρατεύεσθαι, ὑποσχόμενος⁴ αὐτοῖς, εἰ καλῶς καταπράξειεν⁵ ἐφ'⁶ ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς κατάγει οἴκαδε.⁷ Οἱ δὲ ἠδέως ἐπέιθοντο· ἐπίστενον γὰρ αὐτῶ· καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο⁸ εἰς Σάρδεις ὀπλίτας εἰς τετρακιςχιλίους. Πρόξενος δὲ παρῆν ἔχων ὀπλίτας⁹ μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατενομένων.¹⁰ 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῶ ἀφίκοντο. Τισσαφέρηνς δὲ κατανοήσας ταῦτα καὶ μείζονα ἠγησάμενος¹¹ εἶναι ἢ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα ἰππείας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρηνς τὸν Κύρον στόλον, ἀντιπαρασκευάζετο.¹²

Κῦρος δὲ ἔχων οὖς¹³ εἴρηκα ὠρμᾶτο¹⁴ ἀπὸ Σάρδεων· καὶ ἐξελαύνει¹⁵ διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξενυμένη¹⁶ πλοίοις ἐπτά. 6. Τοῦτον διαβὰς¹⁷ ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτώ εἰς Κολοσσᾶς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας¹⁸ καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κε-

¹ Pron. adj. of what kind? — ² § 95. N. 1. — ³ Nom. how formed? — ⁴ § 118. Υ. — ⁵ § 87. N. 3. — ⁶ How does ἐπι become ἐφ' (§§ 25: 14. 2.)? — ⁷ § 121. N. 3. — ⁸ Tense — root? c. v.? Term.? — ⁹ § 127. 5; Butt. § 119. N. 11. 1). — ¹⁰ Synt.? — ¹¹ § 208. Root? — ¹² §§ 135. 3: 226. 1. — ¹³ § 151. R. 1. — ¹⁴ In what tenses are pure verbs contracted? — ¹⁵ § 15. 3; Butt. §. 26. 6. — ¹⁶ § 76. 2. — ¹⁷ Part. how formed? — ¹⁸ §§ 36. 2.

λαινας, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαιμόνα. Ἐνταῦθα Κύρῳ βασιλεία ἦν¹ καὶ παράδεισος μέγας ἀγρίων θηρίων² πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι³ βούλοιο ἑαυτὸν⁴ τε καὶ τοὺς ἵππους. Διὰ μέσον δὲ τοῦ παραδείσου ῥεῖ⁵ ὁ Μαϊάνδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν⁶ ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. Χ 8. Ἔστι δὲ καὶ μεγάλου βασιλείως βασιλεία ἐν Κελαιναῖς ἐρμυῖα ἐπὶ ταῖς πηγαῖς⁷ τοῦ Μαρσύνου ποταμοῦ⁸ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαϊάνδρον· τοῦ δὲ Μαρσύνου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν.⁹ Ἐνταῦθα λέγεται Ἀπόλλων ἐκδειραι¹⁰ Μαρσύαν, νικήσας ἐρίζοντά¹¹ οἱ περὶ σοφίας καὶ τὸ δέρμα κρεμάσαι¹² ἐν τῷ ἄντροφ ὅθεν¹³ αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἤττηθῆις¹⁴ τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομηῆσαι¹⁵ ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν.¹⁶ Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας² τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόσιος φηγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θορᾶκας ὀκτακοσίους καὶ τοξότας Κρητας διακοσίους. Ἄμα δὲ καὶ Σωσίαις παρῆν ὁ Συρακούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαινετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασεν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.

10. Ἐντεῦθεν ἐξελαίνει σταθμούς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Ἀνκαία ἔθυσεν καὶ ἀγῶνα ἔθηκε.¹⁷ τὰ δὲ ἄθλα ἦσαν σπλεγγίδες χρυσαῖ·¹⁸ ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαίνει σταθμούς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. 11. Ἐν-

¹ § Why the sing? — ² Synt? — ³ What has become of ζ in the pres.? — ⁴ Why the acute accent (§ 22. 3.)? — ⁵ § 4. 2. — ⁶ Why unaccented? — ⁷ § 31. N. 2. (2.) — ⁸ § 33. N. 3. (2.) — ⁹ §§ 175 : 35. 2. (5.) Copula and gram. pred. of this clause? — ¹⁰ §§ 104. 2 : 20. N. 1 : 21. 2. — ¹¹ Why two accents? — ¹² § 95. N. 2. — ¹³ §§ 121. 2 : 123. — ¹⁴ Dif. between *pass. mid.* and *depon. mid.*? — ¹⁵ § 135. 1. — ¹⁶ Comp. parts? — ¹⁷ § 104. N. 2. — ¹⁸ Why *perispom.*?
1 *

πολλὰ χρήματα ἔχομεν ἀνηρακότες. Οὗτος¹ μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· 15. Ὡς μὲν στρατηγήσουτα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον·² ὡς δὲ τῶ ἀνδρὶ³ ὃν ἂν ἔλησθε πείσομαι⁴ ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν⁵ κελύοντος, ὡςπερ⁶ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὐήθες εἶη⁷ ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῶ ἡγεμόνι⁸ πιστεύσομεν ᾧ⁹ ἂν Κύρος διδῷ, τί¹⁰ κωλύει καὶ τὰ ἄκρα ἡμῖν κελύειν Κύρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοίην¹¹ μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ,¹² φοβοίμην¹³ δ' ἂν τῶ ἡγεμόνι ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν¹⁴ τε ἔσται ἐξελεθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιῶν Κύρου λαθεῖν αὐτὸν ἀπελθῶν· ὃ οὐ δυνατόν ἐστιν. 18. Ἄλλ' ἔγωγε¹⁵ φημί ταῦτα μὲν φλναρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οἴτινες¹⁶ ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν¹⁷ ἐκείνον, τί¹⁸ βούλεται ἡμῖν χρῆσθαι· καὶ εἰάν μὲν ἡ πρᾶξις ἢ παραπλησία οἴαπερ¹⁹ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις,²⁰ ἔπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους¹⁶ εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· 19. εἰάν δὲ μειζῶν²¹ ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνωτέρα, ἀξιούν ἢ πείσαντα²² ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι²³ ἂν φίλοι αὐτῶ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίομεν· ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ²⁴ ἀπαγγεῖλαι²⁵ δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι. 20. Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν

¹ § 149. 1. — ² §§ 162. N. 1: 200. 2. — ³ § 40. 2. Synt. ? — ⁴ § 118. II. — ⁵ § 158. 3. — ⁶ § 192. N. 2. — ⁷ Subj. ? — ⁸ Synt. ? — ⁹ Why the dat. ? — ¹⁰ What does the accent show this to be ? — ¹¹ §§ 87. N. 2: 217. 2. — ¹² Why subjunct. ? — ¹³ Why optat. ? — ¹⁴ § 160. N. 1. — ¹⁵ § 64. N. 1. — ¹⁶ Decline. — ¹⁷ Accus. of thing ? — ¹⁸ § 167. R. — ¹⁹ § 151. 1. — ²⁰ § 198. N. 1. — ²¹ How formed (§ 58. N. 3.) ? — ²² Root ? Tense how formed ? — ²³ § 209. 1. — ²⁴ Upon what verb does this subjunct. depend ? — ²⁵ § 104. 2.

Κλαύρω πέμπουσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμα¹ ἄγθρον ἄνδρα ἐπὶ τῷ Ἐυφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν² μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ, ἦν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. 21. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ³ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία⁴ μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει⁵ ἔπεσθαι. Πρὸς αὐτοῦσι δὲ μισθόν⁶ ὁ Κύρος ὑπισχεῖται ἡμιόλιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρευομένου τρία ἡμιδραρυκῆ τῷ μηνός⁷ τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδ' ἐνταῦθ' ἤκουσεν αὐδεις ἔν γε τῷ φανερωῖ.

CAP. IV.

1. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα ἐπὶ τὸν Σάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην,⁷ μεγάλην⁸ καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρω παρῆσαν⁹ αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος¹⁰ Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν¹¹ Ταμὸς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς¹² ἑτέρας Κύρον πέντε καὶ εἴκοσι, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φίλη¹³ ἦν, καὶ συνεπολέμει⁷ Κύρω πρὸς αὐτόν. 3. Παρῆν¹⁴ δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰ πεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει, παρὰ Κύρω. Αἱ δὲ νῆες¹⁵ ὤρμον παρὰ τὴν Κύρου σκητῆν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες

¹ § 139. 3.—² § 24. — ³ § 132. 1. — ⁴ § 129. 3. Th. ? — ⁵ Subj. (§ 159. N. 1.) ? — ⁶ Synt. ? — ⁷ Th. ? — ⁸ § 56. — ⁹ Significations of παρὰ when followed by the gen. dat. and accus. ? — ¹⁰ § 135. N. 1. — ¹¹ § 184. 1. — ¹² Decline. — ¹³ Why fem. gend. ? — ¹⁴ Followed by what case ? — ¹⁵ Dialect ?

ἦλθον παρὰ Κῦρον τετρακόσιοι ὀπλίται καὶ συνστρατεύοντο ἐπὶ βασιλέα.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη,¹ καὶ τὸ μὲν ἕσωθεν πρὸ τῆς Κιλικίας Συνένσεις εἶχε καὶ Κιλικίον φυλακῆ, τὸ δ' ἔξω τὸ² πρὸ τῆς Συρίας βασιλείως ἐλέγετο φυλακῆ φυλάττειν. Διὰ μέσον δὲ ρεῖ τούτων ποταμὸς Κέρσος ὄνομα,³ εὖρος πλέθρον. Ἄπαν δὲ τὸ μέσον τῶν τευχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν⁴ βία· ἦν γὰρ ἡ πάροδος στετὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεν⁵ δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέρους ἐφειστήκεισαν⁶ πύλαι. 5. Ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ταῦς μετεπέμψατο,⁷ ὅπως ὀπλίτας ἀποβιβάσειεν⁸ εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττειεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾔετο ποιήσῃν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺν στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα,⁹ ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλανθεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας¹⁰ στρατιᾶς.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας πέντε εἰς Μυρίανδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμον αὐτόθι¹¹ ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρχὸς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες¹² εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθήμερον ἀπέπλευσαν¹³ ὡς μὲν τοῖς πλείστοις ἐδόκουν φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα¹⁴ Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς,¹⁵ διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι¹⁶ καὶ οἱ μὲν

¹ When are nouns of the third declen. contracted? — ² § 140. 2. — ³ § 167. — ⁴ Subj. ? — ⁵ § 121. 2. — ⁶ § 77. N. 2. — ⁷ Why mid. voice? — ⁸ Why optat. ? — ⁹ § 222. 2. — ¹⁰ § 62. 1. — ¹¹ § 121. 1. — ¹² Root? — ¹³ Why πλεν here and πλε in the pres. ? — ¹⁴ Aug. ? — ¹⁵ Why perispom. ? — ¹⁶ Synt. ?

ρατο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι¹ οἱ δ' ἤκτιρον² εἰ
ώσουτο.³

8. Κῦρος δὲ συγκαλέσας⁴ τοὺς στρατηγοὺς εἶπεν· Ἀπολειπί-
παισι⁵ ἡμᾶς Ξεῖας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν
οἷ οὔτε ἀποδεδράκασιν·⁶ οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύ-
γασιν· ἔχω γὰρ τριήρεις ὥστε εἰεῖν⁷ τὸ ἐκείνων πλοῖον. Ἀλλὰ
μὰ⁸ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὡς
ἐγὼ ἕως μὲν ἂν παρῆ⁹ τις χροῶμα, ἐπειδὴν δὲ ἀπιέναι βούληται,
συλλαβὸν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.
Ἀλλὰ ἰόντων,¹⁰ εἰδότες ὅτι κακίους εἰσὶ¹¹ περὶ ἡμᾶς ἢ ἡμεῖς περὶ
ἐκείνους. Καίτοι ἔγω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας¹² ἐν Τριά-
λεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων¹³ στερήσονται, ἀλλ' ἀπολήφου-
ται τῆς πρόσθεν¹⁴ ἕνεκα περὶ ἐμὲ ἀρετῆς. 9. Καὶ ὁ μὲν ταῦτα
εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν,¹⁵
ἀκούοντες τὴν Κῦρον ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορευ-
οντο.

Μετὰ ταῦτα Κῦρος ἐξελαίνει σταθμοὺς τέτταρας παρασάγγας
εἴκοσιν ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρον, πλήρη
δ' ἰχθύων μεγάλων καὶ πρᾶέων,¹⁶ οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ
ἀδικεῖν¹⁷ οὐκ εἴων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκή-
νον¹⁸ Παρυσάτιδος¹⁹ ἦσαν εἰς ζώνην δεδομένα. 10. Ἐντεῦθεν ἐξε-
λαίνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ
Δαράδακος ποταμοῦ,²⁰ οὗ τὸ εὖρος πλέθρον. Ἐνταῦθα ἦσαν τὰ
Βελέσνος βασιλεία τοῦ Συρίας²¹ ἄρξαντος, καὶ παράδεισος πάνν μέ-
γας καὶ καλὸς, ἔχων πάντα ὅσα²² ὄραι φύουσι. Κῦρος δ' αὐτὸν
ἐξέκοψε καὶ τὰ βασιλεία κατέκασεν.

11. Ἐντεῦθεν ἐξελαίνει σταθμοὺς τρεῖς παρασάγγας πεντεκαί-
δεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων·

¹ § 118. A. — ² Account for ε subs. — ³ Root? — ⁴ Account for γ. — ⁵ § 99. — ⁶ § 118. A. How does δράω become διδράσκω? — ⁷ § 220. 1. Root? — ⁸ § 171. N. 1. — ⁹ § 214. 4. — ¹⁰ § 88. 1. — ¹¹ Dif. between εἰσι and εἰσι? — ¹² § 46. 1. — ¹³ §§ 181. 2: 206. 3. — ¹⁴ § 141. 1. — ¹⁵ § 129. 3. — ¹⁶ § 56. Decline. — ¹⁷ § 158.3. — ¹⁸ Th. ? — ¹⁹ § 175. — ²⁰ Why perispom. ? — ²¹ Synt. ? — ²² A pronom. adj. of what kind ?

καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαιμόνων Θάψακος ὀνόματι.¹
 Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφράμενος τοὺς
 στρατηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα
 μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατι-
 ωταῖς καὶ ἀναπεῖθειν ἔπεσθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν
 ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς,
 καὶ ἔφασαν αὐτοὺς² πάλαι ταῦτα εἰδότες³ κρύπτειν,⁴ καὶ οὐκ
 ἔφασαν ἰέναι,⁵ ἂν μὴ τις αὐτοῖς χρήματα διδῶ,⁶ ὥσπερ καὶ τοῖς
 προτέροις μετὰ Κύρου ἀναβῶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ
 ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς⁷ Κύρου.
 13. Ταῦτα οἱ στρατηγοὶ Κύρω ἀπήγγελλον· ὁ δ' ὑπέσχετο⁸ ἀνδρὶ
 ἐκάστῳ⁹ δώσειν πέντε ἀργυρίου μνᾶς,¹⁰ ἐπ' ἂν¹¹ εἰς Βαβυλῶνα
 ἦκωσι, καὶ τὸν μισθὸν ἐντελῆ μέχρις ἂν καταστήσῃ τὸν Ἑλληνας
 εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη.
 Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται,
 πότερον ἔφρονται Κύρω ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς
 τῶν ἄλλων¹² καὶ ἔλεξε τάδε.¹³

14. Ἄνδρες, ἂν ἐμοὶ πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πο-
 νήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου.
 Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἔπεσθαι τοὺς Ἑλληνας
 ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην
 ποταμὸν πρὶν δῆλον εἶναι¹⁴ ὃ τι οἱ ἄλλοι Ἑλληνες ἀποκρινοῦνται
 Κύρω. 15. Ἦν μὲν γὰρ ψηφίσωνται¹⁵ ἔπεσθαι, ὑμεῖς δόξετε αἰ-
 τιοὶ εἶναι ἄρξαντες τοῦ διαβαίνειν¹⁶ καὶ ὡς προθυμοτάτοις οὔσιν ὑμῖν
 χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις καὶ ἄλλος·)
 ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἀπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν
 ὑμῖν δ' ὡς μόνους πειθομένους πιστοτάτοις χρήσεται καὶ εἰς φρούρια
 καὶ εἰς λοχαγίας· καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου
 τεύξεσθε Κύρου.¹⁷ 16. Ἀκούσαντες ταῦτα ἐπέειθοντο καὶ διέβησαν

¹ § 197. 2. — ² § 144. 1. — ³ § 118. E. — ⁴ §§ 96. 2. Accus. of pers. following this verb? — ⁵ § 158. 2. — ⁶ Why subjunct.? — ⁷ What does this gen. abs. denote? — ⁸ § 118. Y. — ⁹ § 140. N. 7. — ¹⁰ Why circumflexed (§ 32)? — ¹¹ Composition? — ¹² Synt.? — ¹³ § 70. — ¹⁴ § 220. 2. — ¹⁵ § 134. Th. ? — ¹⁶ § 221. — ¹⁷ § 178. 2.

πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἤσθητο¹ διαβεβηκότας,² ἤσθη³ τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμῶς ἐπαινώ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει,⁴ ἢ μηκέτι με Κῦρον νομίζετε. 17. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι⁵ μεγάλας ὄντες εὐχοντο αὐτὸν εὐτυχεῖν· Μένωνι δὲ καὶ δῶρα ἐλέγγοτο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στρατεύμα αὐτῷ ἅπαν· καὶ τῶν διαβιόντων⁶ τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω⁷ τῶν μασθῶν⁸ ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακκηροὶ ἔλεγον ὅτι οὐ πάποθ'⁹ οὗτος¹⁰ ὁ ποταμὸς διαβατὸς¹¹ γένοιτο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂν τότε Ἀβροκόμας προῖων¹² κατέκανσεν, ἵνα μὴ Κῦρος διαβῇ. Ἐδόκει⁴ δὲ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσουσι.

19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμὸν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεστὰι σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹³

CAP. V.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὁμαλὸν ὡς περ θάλαττα, ἀψιθίου δὲ πλήρες¹⁴· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὡς περ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. 2. Θηρία δὲ παντοῖα,¹⁵ πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγα¹⁶ δὲ στρουθοὶ αἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίστε ἐδίωκον.¹⁷ Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες¹⁸ ἂν ἕστασαν¹⁹ πολὺ γὰρ τῶν ἵππων θᾶττον ἔτρεχον· καὶ πάλιν ἐπεὶ πλησιάζοι²⁰ ὁ ἵππος ταυτὸν ἐποιοῦν,²¹ καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν²² διαδεχόμενοι

¹ Account for, subs. — ² § 222. 2. — ³ Root? — ⁴ Subj. ? — ⁵ How formed? — ⁶ §§ 140. 3: 177. 1. — ⁷ § 125. N. 2. — ⁸ § 186. 1. — ⁹ §§ 25: 14. 2. Composition? — ¹⁰ § 140. 5. — ¹¹ § 132. 1. — ¹² § 82. — ¹³ Th. ? — ¹⁴ Decline. — ¹⁵ Why *properisptom.* (§§ 130: 21)? — ¹⁶ § 58. N. 3. — ¹⁷ What does this imperf. denote? — ¹⁸ § 118 T. — ¹⁹ §§ 209. N. 4: 213. N. 3. — ²⁰ Th. ? — ²¹ § 210. N. 2. — ²² § 87. N. 2.

τοῖς ἵπποις.¹ Τὰ δὲ κρέα τῶν ἀλισκομένων² ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων³ ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φέγγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν⁴ ἄρασα,⁵ ὥσπερ ἰστίῃ χρωμένη. Τὰς δὲ ὠτίδας ἂν τις ταχὺ ἀνιστῆ, ἔστι λαμβάνειν· πέτονται⁶ γὰρ βραχὺν, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἤδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μασκᾶν ποταμὸν, τὸ εὖρος πλεθριαῖον.⁷ Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα⁸ δὲ αὐτῇ Κορσωτή· περιεβόρειτο⁹ δὲ αὐτῇ ὑπὸ τοῦ Μασκᾶ κύκλω. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹⁰ 5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα παρασάγγας ἐνενήκοντα τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο¹¹ ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα¹² ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρνύοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἔχων. 6. Τὸ δὲ στρατεύμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ¹³ ἐν τῷ Κύρον βαρβαρικῷ, τὴν καπίθην¹ ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων¹⁴· Ὁ δὲ σίγλος δύναται¹⁵ ἑπτὰ ὀβολοὺς καὶ ἡμιόβολιον Ἀττικῶν· ἡ δὲ καπίθη δύο χοίνας⁴ Ἀττικὰς ἐχώρει.¹⁶ Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγοντο. 7. Ἦν δὲ τούτων τῶν σταθμῶν¹ οὓς πᾶν μακροὺς ἤλανεν, ὅποτε ἢ πρὸς ὕδωρ¹⁷ βούλοιο διατελεῖσαι ἢ πρὸς χιλόν. Καὶ δὴ ποτε στενοχωρίας¹⁸ καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορευέτου¹⁹ ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξεν²⁰ Γλοῦν καὶ Πί-

- Synt. ? — ² Signif. of perf. act. (§ 205. N. 2.) ? — ³ § 177. N. 1. — ⁴ Nom. how formed ? — ⁵ § 104. N. 5. — ⁶ Dep. pass. or dep. mid. ? — ⁷ § 131. 1. — ⁸ §§ 157. N. 10: 160. 2. — ⁹ §§ 82. R. : 13. — ¹⁰ Why Mid. voice ? — ¹¹ Root ? Log. Subj. ? — ¹² §§ 53. N. 2: 10. 2: 12. 5. — ¹³ Why perispom. ? — ¹⁴ 190. 1. — ¹⁵ § 208. N. 1. — ¹⁶ Th. ? — ¹⁷ § 46. 1. — ¹⁸ Composition ? — ¹⁹ § 132. 1. — ²⁰ Tense-root ?

γρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ¹ συνεκβιβάζειν² τὰς ἀμάξας. 8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. Ἐνθα δὴ μέρος τι³ τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαντες⁴ γὰρ τοὺς πορφυροῦς κἀνδρῶς⁵ ὅπου ἐτυγεν ἕκαστος ἐστηκώς,⁶ ἔεντο ὥσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρᾶνοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θᾶττον⁷ ἢ ὡς τις ἂν ᾤετο μετεώρουσ ἐξεκόμισαν τὰς ἀμάξας. 9. Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος σπεύδων πᾶσαν τὴν ὁδὸν⁸ καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινὸς ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν ἂν θᾶττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ⁹ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. Καὶ συνδεῖν δ' ἦν τῷ προσέχοντι¹⁰ τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει¹¹ μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διωπάσθαι¹² τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοίτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ¹³ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιῶται ἠγόραζον¹⁴ τὰ ἐπιτήδεια, σχεδίασι διαβαίνοντες ᾧδε. Διφθέρας ἄς εἶχον σκεπάσματα¹⁵ ἐπίμπλασαν¹⁶ χόρτου¹⁷ κούφου εἴτα συνήγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι τῆς κάρφης¹⁸ τὸ ὕδωρ.¹⁹ Ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον²⁰ τῆς ἀπὸ τοῦ φοίνικος²¹ καὶ σίτων μελίτης²² τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

11. Ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλέαρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν²³ τοῦ

¹ § 178. 1. — ² § 96. 1. Force of *σύν* and *ἐκ* in this word? — ³ § 22. 3. — ⁴ § 4. 2. — ⁵ Why not *perispom.* in accus. plur. like *ἐχθύς* (43. 1.)? — ⁶ § 222. 4. — ⁷ §§ 6. N. (2): 124. 2. Compare. — ⁸ § 167. — ⁹ Th.? — ¹⁰ § 140. 3. — ¹¹ § 197. 2. — ¹² § 221. — ¹³ §§ 188. 2: 121. (3.) — ¹⁴ Th.? § 134. 1. — ¹⁵ § 129. 4. — ¹⁶ § 118. Π. — ¹⁷ § 181. 2. — ¹⁸ § 179. 1. — ¹⁹ Why does *ν* take the rough breathing? — ²⁰ Account for *η* in the antepen.? — ²¹ Nom. how formed? — ²² What relation does this gen. denote? — ²³ § 140. 4.

Μένωνος πληγὰς ἐπέβαλεν· ἁ¹ δ' ἐλθὼν πρὸς τὸ ἕαντοῦ στρατεύμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο² ἰσχυρῶς τῷ Κλεάρχῳ. 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν³ τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος τὴν ἀγορὰν ἀφιππεύει⁴ ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· (Κῦρος δ' οὐπω ἦκεν, ἀλλ' ἔτι προσήλανε·) τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὡς εἶδε τὸν Κλεάρχον διελαύνοντα, ἤσει τῇ ἀξίνῃ. Καὶ οὗτος μὲν αὐτοῦ⁵ ἤμαρτεν,⁶ ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοὶ, κρανηῆς γενομένης.⁷

13. Ὁ δὲ καταφεύγει εἰς τὸ ἕαντοῦ στρατεύμα, καὶ εὐθύς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι⁸ τὰς ἀσπίδας πρὸς τὰ γόνατα⁹ θέντας· αὐτὸς δὲ λαβὼν τοὺς Θυρᾶκας καὶ τοὺς ἰππέας οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους¹⁰ ἢ τετταράκοντα, τούτων δ' οἱ πλείστοι Θυρᾶκες, ἤλανθεν ἐπὶ τοὺς Μένωνος,¹¹ ὥστε ἐκείνους ἐκπεπληῆχθαι¹² καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἔστασαν¹³ ἀπορούντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν¹⁴ καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθύς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ¹⁵ ποιεῖν ταῦτα. Ὁ δὲ ἐχαλέπαιεν ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι¹⁵ πράως λέγοι τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτόν ἐκ τοῦ μέσου ἐξίστασθαι.¹¹ 15. Ἐν τούτῳ δὲ ἐπῆει καὶ Κῦρος καὶ ἐπέθετο¹⁶ τὸ πρᾶγμα, εὐθύς δ' ἔλαβε τὰ παλὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι¹⁷ τῶν πιστῶν¹⁸ ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλεάρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε¹⁹ ὃ τι ποιεῖτε. Εἰ γὰρ τινα²⁰ ἀλλήλοισι μάχην συνάψετε νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι²¹ καὶ ὑμᾶς οὐ

¹ § 142. 1. — ² Th. ? — ³ What do verbal nouns ending in *αις* denote ? — ⁴ § 209. N. 1. — ⁵ § 180. 1. — ⁶ Root ? — ⁷ What does this gen. abs. denote ? — ⁸ Why *properispm.* ? — ⁹ § 46. 1. — ¹⁰ Compare and decline. — ¹¹ Relation denoted ? — ¹² How is *πλησσο* formed from *πλαγ* (§ 118. II) ? Account for *χ* in the penult. — ¹³ Why the imperf. ? — ¹⁴ § 222. 4. — ¹⁵ Synt. ? — ¹⁶ Root ? — ¹⁷ What is this part. = to ? — ¹⁸ § 177. N. 1. — ¹⁹ § 118. E. N. 1. — ²⁰ Why not accented ? — ²¹ § 211. N. 3.

πολὺ ἔμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὄρατε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν¹ παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανσάμενοι² ἀμφοτέροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

CAP. VI.

1. Ἐντεῦθεν προϊόντων³ ἐφαίνετο⁴ ἵχνια ἵππων καὶ κόπρος εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων⁵ ἵππων.¹ Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ Πέρσης ἀνὴρ, γένοι⁶ τε προσήκων βασιλεῖ καὶ τὰ πολεμικὰ⁷ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν⁸ ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμήσας.

2. Καταλλαγείς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοιή⁹ ἵππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἵππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσει¹⁰ τοῦ καίειν¹¹ ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας¹² τὸ Κύρου στρατεύμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα¹³ εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστον τῶν ἡγεμόνων.

3. Ὁ δὲ Ὁρόντης νομίσας ἐτοιμοὺς αὐτῷ εἶναι τοὺς ἵππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων ἵππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι¹⁴ τοῖς ἑαυτοῦ ἵππεῦσιν¹⁵ ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν¹⁶ φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν. 4. Ἀναγνοὺς¹⁷ δὲ αὐτὴν ὁ Κύρος συλλαμβάνει¹⁸ Ὁρόντην, καὶ συγκαλεῖ¹⁹ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα

¹ Synt. ? — ² Why mid. voice ? — ³ § 27. N. 1. — ⁴ Why rmg. ? — ⁵ § 60. N. 4. — ⁶ § 197. 2. — ⁷ Deriv. ? Synt. ? — ⁸ § 177. l. — ⁹ § 216. 3. — ¹⁰ § 87. N. 3. — ¹¹ §§ 221 : 180. 2. — ¹² § 118. §. — ¹³ § 131. 4. — ¹⁴ Root ? — ¹⁵ Why *properispm.* ? — ¹⁶ § 141. 1. — ¹⁷ §§ 118. Γ : 36. 2 : 12. 5. — ¹⁸ § 12. 3. — ¹⁹ § 12. 2. —

ἐποίησαν, ἀγαθόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγον³ ὧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω³ περὶ Ὀρόντου τουτουί.⁴ Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι.⁵ Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προςπολεμῶν ἐποίησα ὥστε δόξαι τοῦτῳ τοῦ πρὸς ἐμὲ πολέμου⁶ παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα,⁷ ἔστιν ὃ τί σε ἠδίκησα;⁸ Ὁ δὲ ἀπεκρίνατο, ὅτι¹⁰ οὐ. Πάλιν δὲ ὁ Κῦρος ἠρώτα· Οὐκοῦν¹¹ ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστάς εἰς Μυσοὺς κακῶς ἐποίεις¹² τὴν ἐμὴν χώραν ὃ τι ἐδύνα;¹³ Ἐφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ' αὐτῷ ἔγνωσ¹⁴ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα¹⁵ καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ'¹⁶ ὁμολόγει ὁ Ὀρόντης. 8. Τί σὺν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων¹⁷ μοι φανερός γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεὶς,¹⁸ ἠρώτησεν¹⁹ ὁ Κῦρος αὐτόν· Ὁμολογεῖς σὺν περὶ ἐμὲ ἀδικος²⁰ γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ἐτι σὺν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι. ✕

9. Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λῆγει· ὑμῶν δὲ σὺ πρῶτος, ὦ

¹ § 132. 1. — ² § 184. 1. — ³ § 214. 1. — ⁴ § 70. N. 2. — ⁵ § 219. 2. — ⁶ § Synt. ? — ⁷ § 31. (4.) — ⁸ Why ὃ τι and not ὅτι? Synt. (§ 167) ? — ⁹ Th. ? — ¹⁰ § 228. 2. — ¹¹ § 15. 4. — ¹² § 165. N. 2. — ¹³ § 117. N. 3. — ¹⁴ § 117. 1. What c. v. is dropped (§ 85. 1) ? — ¹⁵ § 84. N. 6. — ¹⁶ Account for φ. — ¹⁷ 222. 2. — ¹⁸ § 222. 1. — ¹⁹ Accus. of thing following this verb ? — ²⁰ § 161. 1.

Κλέαρχε, ἀπόφηναι γνώμην ὃ τί σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον¹ ἐκποδῶν² ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ σχολή ἢ ἡμῶν τὸ κατὰ τοῦτον εἶναι³ τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. 10. Ταῦτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα κελεύοντος Κύρου ἐλάβοντο τῆς ζώνης⁴ τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς⁵· εἶτα δὲ ἐξῆγον αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν,⁶ καίπερ εἰδότες ὅτι ἐπὶ θανάτῳ ἄγοιτο.⁷ 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηρὴν εἰσηνέχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων,⁸ μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα⁹ οὔδεις εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὔδεις εἰδὼς ἔλεγεν· εἶκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὔδεις πώποτε αὐτοῦ ἐφάνη.

CAP. VII.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας¹⁰· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἕω ἤξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον¹¹· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιῶν κέρως¹² ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ¹³ ἦκοντες ἀυτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλείως στρατιᾶς. Κύρος δὲ συγκαλέσας¹⁴ τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλεύετό¹⁵ τε πῶς ἂν τὴν μάχην ποιοίτο, καὶ αὐτὸς παρήνει¹⁶ θαρρόνων τοιαύδε. 3. Ὡς ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων¹⁷ ἀπορῶν βαρβάρων συμμάχους

¹ § 140. 5. — ² § 124. N. — ³ § 221. N. 3. — ⁴ § 179. 2. — ⁵ Account for γ in the antepen. — ⁶ Th. ? — ⁷ § 216. 3. — ⁸ Why *paroxytone* ? — ⁹ § 118. Θ. — ¹⁰ Nom. how formed ? — ¹¹ § 222. 5. — ¹² § 42. N. 3. — ¹³ Synt. ? — ¹⁴ Why ε in the pen. contrary to gen. rule (§ 95.) ? — ¹⁵ Why two accents ? — ¹⁶ Account for the ε subs.

ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οἷν ἔσεσθε¹ ἄνδρες, ἀξιοὶ τῆς ἐλευθερίας² ἢς³ κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.⁴ Εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν⁵ εἰλομήν ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. 4. Ὅπως δὲ καὶ εἰδῆτε εἰς οἶον⁶ ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδῶς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῆ⁷ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα⁷ καὶ αἰσχύνεσθαι μοι δοκῶ οἴους ἡμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ἰμῶν δὲ ἀνδρῶν⁸ ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν⁹ τὸν μὲν οἶκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι¹⁰ ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ¹¹ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι. *See*

5. Ἐνταῦθα Γαυλίτης παρῶν φυγὰς Σάμιος, πιστὸς δὲ Κύρου, εἶπε· Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπίσχηγῃ νῦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὖ γένηται τι, οὐ μεμνησθαί¹² σέ¹³ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνηθῶ¹⁴ τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα¹⁵ ὑπίσχηγῃ. 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· Ἄλλ' ἔστι μὲν ἡμῶν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρῷα πρὸς μὲν μεσημβρίαν μέχρις οὐ¹⁶ διὰ καῦμα οὐ δύναται οἰκεῖν ἀνθρώποι· πρὸς δὲ ἄρκτον μέχρις οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα¹⁷ μὴ¹⁸ οὐκ ἔχω ὃ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται,¹⁹ ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ἰμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω. 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές,²⁰ ἀξιούντες εἰδέναι τί

¹ § 213. N. 5. — ² § 190. 2. — ³ Synt. ? — ⁴ Th. ? — ⁵ § 128. — ⁶ Pronom. adj. of what kind ? — ⁷ § 167. — ⁸ § 40. N. 3. (2). — ⁹ § 177. N. 1. — ¹⁰ § 121. N. 1. — ¹¹ 140. N. 5. — ¹² Would this word have received two accents had it been *paroxytone* ? — ¹³ § 22. N. 2. — ¹⁴ Account for the ε subs. — ¹⁵ § 150. 5. — ¹⁶ § 194. — ¹⁷ § 98. N. 3. — ¹⁸ § 224. 5. — ¹⁹ § 157. N. 8. (1). — ²⁰ Why does this enclitic retain its accent ?

σφισιν ἔσται, εἰάν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρακελεύοντο δ' αὐτῷ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαντῶν¹ τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρreto Κῦρον· Οἶε γὰρ σοι μαχεῖσθαι, ᾧ Κῦρε, τὸν ἀδελφόν; Νῆ² Δί, ἔφη ὁ Κῦρος, εἴπερ γε Δαρειὸν καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς³ ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ δισχιλιοὶ καὶ πεντακόσιοι· τῶν δὲ μετὰ Κῦρον βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἄμφι τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεις, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγὸὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρης, Γαβρός, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑννεήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πενήκοντα· Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης⁴ ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἤγγελλον πρὸς Κῦρον οἱ αὐτομόλησαντες ἐκ τῶν πολεμίων παρὰ μέγαν βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἤγγελλον. 14. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι⁴ παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧ⁵ γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλεῖα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτῆ⁶ βαθτεῖα, τὸ μὲν εὖρος ὀργυαὶ πέντε, τὸ δὲ βάθος ὀργυαὶ τρεῖς. 15. Παρετέτατο⁷ δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίου τείχους. Ἐνθα δὴ εἰσὶν αἱ διωρῆες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσai·⁸ εἰσὶ⁸ δὲ τέτταρες, τὸ μὲν εὖ-

¹ Synt. ? — ² § 171. N. 1. — ³ Subj. or pred.? — ⁴ § 198. — ⁵ Why the imperf. ? — ⁶ § 132. 1. Th. ? — ⁷ Root ? — ⁸ When does take the rough breathing ? — ⁹ What does the accent show this to be ?

ρος ^{La k.} πλεθριαῖαι,¹ βαθεῖαι δὲ ἰσχυροῦς, καὶ πλοῖα πλεῖ ἐν ἀνταῖς
 σιταγωγῆ·² εἰςβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι³ δὲ ἐκάστη
 παρασάγγην, γέφυραι δὲ ἐπεισιν. ^{16.} Ἦν δὲ παρ' αὐτὸν τὸν Εὐ-
 φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ⁴ καὶ τῆς τάφρου ὡς
 εἴκοσι ποδῶν τὸ εὖρος. Ταύτην δὴ τὴν τάφρον βασιλεὺς μέγας
 ποιῆ ἀντὶ ἐρύματος, ἐπειδὴ πνιθάνεται Κῦρον προσελαύνοντα.⁵
 17. Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε καὶ
 ἐγένετο εἰσω τῆς τάφρου. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ⁶ οὐκ ἐμαχέ-
 σατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ
 ἀνθρώπων ἴκη πολλὰ. 18. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας
 τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικὸνς τριςχιλίους, ὅτι
 τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνόμενος εἶπεν αὐτῷ
 ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.⁷ Κῦρος δ' εἶπεν, Οὐκ ἄρα
 εἶτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀλη-
 θεύσης,⁸ ὑπισχνοῦμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε
 ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ
 τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κῦρον στρατεύμα διαβαίνειν,⁹ ἔδοξε
 καὶ Κῦρος καὶ τοῖς ἄλλοις ἀπεγνωσμένοι τοῦ μάχεσθαι⁴ ὥστε τῇ ὑστε-
 ραίᾳ Κῦρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ
 τε τοῦ ἄρματος καθήμενος¹⁰ τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν
 τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπο-
 ρεῦετο καὶ τῶν ὄπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἦγοντο
 καὶ ὑποζυγίων.

CAP VIII.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον¹¹ ἦν ὁ
 στάθμος ἔνθα ἐμελλε¹² καταλύσειν, ἠνίκα Παταγῆς ἀνὴρ Πέρσης¹³
 τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται εὐάντων ἀνὰ κράτος ἰδροῦν-
 τι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρι-

¹ What kind of adj. ? — ² Composition ? — ³ § 157. 4. — ⁴ Synt. ?
 — ⁵ § 222. 2. — ⁶ § 201. — ⁷ § 191. 3. — ⁸ Th. ? How formed ?
 (134. 1.) ? — ⁹ §§ 221 : 180. 2. — ¹⁰ How is καθήμενος formed from κα-
 τά and ἡμαι ? — ¹¹ 121. (3) ? — ¹² § 219. N. 1. — ¹³ § 136. R.

κῶς¹ καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῶν προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.² 2. Ἐνθα δὴ πολλὸς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιον ἐπιπεσεῖσθαι. 3. Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὼς ἐπὶ τὸν ἵππον τὰ παλῆα εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν³ ἐξοπλίζεσθαι⁴ καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος⁵ ἔχων πρὸς τῷ Εὐφράτη ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τούτων. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.⁶ 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἕστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαιῶς τε ὁ Κύρον ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι⁷ μὲν αὐτοὶ καὶ παραμηριδίσι καὶ κράνεσι⁸ πάντες πλὴν Κύρον. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς⁹ ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ δ' ἵπποι ἅπαντες οἱ μετὰ Κύρον εἶχον καὶ προμετωπίδια¹⁰ καὶ προστερνίδια εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἦδη τε ἦν μέσον ἡμέρας¹¹ καὶ οὐπω καταφανεῖς¹² ἦσαν οἱ πολέμοι· ἠνίκα δὲ δείλη ἐγένετο, ἐφάνη κονιοροτὸς⁴ ὥσπερ νεφέλη λευκὴ, χρόνῳ⁹ δὲ [οὐ] συχνῶ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. Ὅτε δὲ ἐγγύτερον ἐγένοντο, τάχα δὴ καὶ χαλκός τις ἦστραπτε,¹³ καὶ αἱ λόγγαι καὶ αἱ τάξεις καταφανεῖς ἐγένοντο. 9. Καὶ ἦσαν ἵππεῖς¹⁴ μὲν λευκοθώρακες¹⁵ ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερρόφοροι· ἐχόμενοι δὲ ὀπλῖται σὺν ποδήρεσι ξυλῖναις¹⁶ ἰσπίσι¹⁷ Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς ἄλλοι

¹ § 119. 1.—² Account for σ in the antepen. (§ 10. 1.)—³ Why the imperf. ?—⁴ Th. ? —⁵ §§ 42. N. 3 : 177. 2.—⁶ § 131. 1. —⁷ Nom. how formed ?—⁸ § 39. 1.—⁹ Synt. ?—¹⁰ § 127. N. 3. —¹¹ § 177. 2.—¹² Root ? —¹³ What does this imperf. denote ?—¹⁴ § 44.—¹⁵ Composition ? —¹⁶ § 131. 2.—¹⁷ How formed ?

τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα συγρὸν ἀπ' ἀλλήλων τὰ δρεπανηφόρα¹ καλούμενα² εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ἰπὸ τοῖς δίφοις εἰς γῆν βλέποντα, ὡς διακόπτειν³ ὅτῳ ἐντυγχάνοιεν, Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων⁴ καὶ διακοφόντων. **X** 11. Ὁ μέντοι Κῦρος εἶπεν ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι,⁵ ἐψεύσθη τοῦτο⁶ οὐ γὰρ κραυγὴ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχίῃ⁷ ἐν ἴσῳ καὶ βραδέως προσήεσαν. 12. Καὶ ἐν τούτῳ Κῦρος παρελαύνων ἀντὸς σὺν Πίργρητι τῷ⁸ ἐρμηνεὶ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων,⁹ ὅτι ἐκεῖ βασιλεὺς εἴη¹⁰. Κἄν¹¹ τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται.¹² 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου¹⁴ ἔξω ὄντα¹⁵ τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον⁹ γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἐαντοῦ ἔχων¹⁶ τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὁμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ¹⁷ κυκλωθεῖη ἐκατέρωθεν¹⁸ τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.¹⁹

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προίει²⁰ τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεῖατο ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καὶ τὰ σφάγια καλλῶ.²¹ **¶** 16. Ταῦτα δὲ λέγων, θορύβον⁹ ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς²² ὁ θόρυβος

¹ Th. ? — ² What is the gram. and log. subj. of this proposition ? — ³ § 220. 1. — ⁴ § 222. 1. Why *paroxylone* and not *properispom.* ? — ⁵ Subj. ? — ⁶ § 167. — ⁷ § 124. 1. — ⁸ § 139. 3. — ⁹ Synt. ? — ¹⁰ Upon what verb does this optat. depend (§ 216. 3.) ? — ¹¹ What is this kind of contraction called ? — ¹² Account for ϕ . — ¹³ § 209. N. 6. — ¹⁴ § 179. 1 — ¹⁵ § 222. 2. — ¹⁶ § 222. 1. — ¹⁷ § 224. 5. — ¹⁸ § 121. 2. — ¹⁹ § 157. N. 8.(1). — ²⁰ § 118. εἴμι N. 1.(end). — ²¹ § 157. N. 10. — ²² § 147.

εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ σύνθημα παρέροχεται δεύτερος ἦδη. Καὶ ὅς¹ ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὃ τι εἶη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΤΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια² διειχέτην τὸν φάλαγγα ἀπ' ἀλλήλων, ἥνικα ἐπαυ-
 ἀνίζον τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι³ τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων⁴ ἐξεκύναινε⁵ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ⁶ θεῖν· καὶ ἅμα ἐφθέγγξαντο⁷ πάντες οἷόν περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δὲ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιῶντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξενμα ἐξικνεῖσθαι⁸ ἐκκλίνουσι οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ εἰδῶκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν⁹ δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων.⁹ Οἱ δὲ, + ἐπεὶ προΐδοιεν, δίσταντο· ἔστι δ' ὅστις¹⁰ καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς,¹¹ καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔρασαν,¹² οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν¹³, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

21. Κῦρος δὲ ὁρῶν τοὺς Ἕλληνας νικῶντας¹⁴ τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκννούμενος ἦδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν ἐπεμελεῖτο, ὃ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν² ἠγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ¹⁵ εἶναι, ἢν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει¹⁶ ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ

¹ § 152. (Form. καὶ ὅς). — ² Synt. ? — ³ § 219. 1. — ⁴ What does this gen. abs. denote ? — ⁵ § 198. — ⁶ Root ? Tense how formed ? ⁷ § 220. 2. — ⁸ § 142. (Att. Dial.) — ⁹ § 181. 1. — ¹⁰ § 150. 5. — ¹¹ Why πλαγ in this tense, and πλῆσσο in the pres. ? — ¹² Why subj. not expressed ? — ¹³ § 225. 1. — ¹⁴ What is this part. = to ? — ¹⁵ § 57. 4. — ¹⁶ Decline.

βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἐναντοῦ στρατιᾶς ὁμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οἶδεις αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπτει ὡς εἰς κίκλωσιν. 24. Ἐνθα δὴ Κύρος δεισας¹ μὴ ὀπισθεν γενόμενος κατακόψη τὸ Ἑλληνικὸν ἐλαίνει ἀντίος² καὶ ἐμβάλων σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φηγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἐναντοῦ χειρὶ Ἀρταγέρτην τὸν ἄρχοντα αὐτῶν. *See*

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάνν ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν,² σχεδὸν οἱ ὀμοτρόπεζοι καλούμενοι.³ 26. Σὺν τοῦτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ ἠνέσχετο,⁴ ἀλλ' εἰπὼν, Τὸν ἄνδρα ὀρῶ, ἴετο⁵ ἐπ' αὐτὸν καὶ παίει⁶ κατὰ τὸ στέφρον καὶ τιρώσκει διὰ τοῦ θώρακος, ὡς φησί⁷ Κτησίας ὁ ἰατρός καὶ ἰῶσθαι αὐτὸς τὸ τραῦμά φησι. 27. Παιόντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτούς ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφι βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτώ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεραπέων λέγεται, ἐπειδὴ πεπτωκότα⁸ εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπυσεῖν⁹ αὐτῷ. 29. Καὶ οἱ μὲν φασὶ βασιλέα κλεῦσαι τινα¹⁰ ἐπισφάζαι αὐτὸν Κύρῳ· οἱ δὲ, ἐναντὸν ἐπισφάζαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτόν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα ὡς περ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.¹¹

¹ Tense how formed? — ² Root? Account for φ in the antepen. — ³ § 140. 3. — ⁴ § 82. N. 3. — ⁵ Why mid. voice? — ⁶ § 209. N. 1 — ⁷ Why is φησί here accented? — ⁸ Account for πτω in the root of the perf. and πιπ in that of the present. — ⁹ § 96. 15. — ¹⁰ § 148. 2. — ¹¹ §§ 128. N. 2 : 35. N. 2. (1).

CAP. IX.

1. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὧν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἀρχεὶν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κῦρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὧν ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ,² πάντων πάντα κράτιστος³ ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλείωσ θύραισ παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν⁴ οὔτε ἀκούσαι οὔτ' ἰδεῖν ἐστὶν. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλείωσ καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους.⁵ ὥστε εὐθύσ παιδες ὄντες μανθάνουσι ἀρχεῖν τε καὶ ἀρχεσθαι. 5. Ἐνθα Κῦρος αἰδημονέστατος⁶ μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις⁷ καὶ τῶν ἑαυτοῦ ὑποδεστέρων⁸ μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος⁹ καὶ τοῖς ἵπποις ἀριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεωσ,¹⁰ φιλομαθέστατον εἶναι καὶ μελετηρότατον.¹¹ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ⁵ ἔπρεπε, καὶ φιλοθηρότατος¹² ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἀρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσῶν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν,¹³ ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος¹⁴ δὲ κατέκανε¹⁵ καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατραπίης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός¹⁶ δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο¹⁷ καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστανον μὲν

¹ Th. ? How formed ? — ² Compare. — ⁴ § 179. N. 1. — ⁵ § 135. 4. — ⁶ § 132. 5. — ⁷ § 57. 2. — ⁸ Synt. ? — ⁹ Composition ? — ¹⁰ § 129. 3. — ¹¹ § 131. 3. — ¹² Composition. — ¹³ Root ? — ¹⁴ § 124. 1 — ¹⁵ § 105. — ¹⁶ § 166. N. 1.

αὐτῶ¹ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστενον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισασμένον Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν· 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἔκοῦσαι² Κύρον εἴλοντο³ ἀντὶ Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβῶντο⁴ αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοίτο, ἐπεὶ ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους⁵ γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν.⁶ 11. Φανερός δ' ἦν καὶ εἰ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν⁷ αὐτόν⁸ νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν ἕστε νικᾶν⁹ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. 12. Καὶ γὰρ οὐν πλείστοι δὴ αὐτῶ ἐνὶ γε ἀνδρῶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους¹⁰ καὶ ἀδίκους εἶα καταγελαῖν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις¹¹ δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν¹ καὶ χειρῶν καὶ ὀφθαλμῶν στερονμένους ἀνθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο¹² καὶ Ἑλληνι¹³ καὶ βαρβάρῳ μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ἤθιλεν, ἔχοντι ὃ τι προχωροῖ. 14. Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον¹⁴ ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῶ πόλεμος πρὸς Πεισίδας καὶ Μυσούς. Στρατενόμενος οὐν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὗς ἐώρα¹⁵ ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας,¹⁶ ἔπειτα δὲ καὶ ἄλλοις δώροισι ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῶ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κύρον αἰσθήσεσθαι.

16. Εἰς γε μὴν δικαιοσύνην εἴ τις αὐτῶ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποίειτο τούτους πλουσιωτέρους

¹ Synt. ? — ² § 53. N. 2. — ³ Root ? — ⁴ What does this imperf. denote ? — ⁵ Compare and decline (§§ 59 : 58. 2). — ⁶ § 87. N. 3. — ⁷ Dialect ? — ⁸ § 165. 1. — ⁹ § 87. N. 2. — ¹⁰ Composition ? — ¹¹ § 120. — ¹² Subj. ? — ¹³ § 196. 3. — ¹⁴ § 167. N. 3. — ¹⁵ § 80. N. 3. — ¹⁶ § 151. 1. 3.

ποιεῖν τῶν¹ ἐκ τοῦ ἀδίκου φιλοκερδούντων.² 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι³ ἀληθινῶ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον⁴ εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.⁵ 18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν,⁶ οὐδενὶ⁷ πώποτε ἀχάριστον εἶασε⁸ τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπῆρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι.⁹ 19. Εἰ δέ τινα ὀρφῆ δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου⁹ καὶ κατασκευάζοντά τε ἧς ἄρχοι χάρις¹⁰ καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ αἰεὶ πλείω¹¹ προσεδίδου· ὥστε καὶ ἡδέως ἐπόνον καὶ θαρσάλέως ἐκτῶντο, καὶ ἅ¹² ἐπέπατο¹³ αὐτὸς τις, ἥμιστα Κύρῳ ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτούσιν¹⁴ ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους⁹ ποιήσαιο καὶ εὖνους γνοίῃ ὄντας¹⁵ καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι¹⁶ τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.¹⁷ 21. Καὶ γὰρ αὐτὸ τοῦτο οὐτὲρ αὐτὸς ἕνεκα φίλων¹ ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου¹⁸ ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλείωτα μὲν, οἶμαι, εἰς γε ἀνὴρ ὃν ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἕκαστου σκοπῶν καὶ ὅτου μάλιστα ὀρφῆ ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν¹⁹ ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι²⁰ κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον

¹ Synt. ? — ² Th. ? — ³ § 198. N. 1. — ⁴ With what does this adj. agree ? Th. ? — ⁵ § 186. N. 5. — ⁶ Dialect ? — ⁷ § 197. N. 4. — ⁸ What verbs form their augment by lengthening ε into ει ? — ⁹ § 124. N. — ¹⁰ Why the gen. (§ 151. 3. 2.) ? — ¹¹ Compare and decline. — ¹² §§ 165. 1 : 150. 5. — ¹³ § 118. Π. — ¹⁴ §§ 140. 3 : 196. 2. — ¹⁵ § 222. 2. — ¹⁶ Antecedent ? — ¹⁷ Object of this verb ? — ¹⁸ § 182. — ¹⁹ Why is the subj. not expressed ? — ²⁰ Dat. plur. how formed (§ 99. 1.) ?

ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιούντα οὐδὲν θαυμαστὸν,¹ ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμειῖσθαι² χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον³ δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε πάνν ἡδὺν λάβοι,⁴ λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου⁵ τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χῆρας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων⁶ γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνν εἴη, αὐτὸς δ' εἰδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν⁷ ὑπηρέτας καὶ διὰ τὴν ἐπιμελείαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δὴ ποτε πορευόιτο καὶ πλεῖστοι μέλλοιεν⁸ ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο,⁹ ὡς δηλοῖ¹⁰ οὖς τιμᾶ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων περιφλῆσθαι¹¹ οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου καὶ τόδε· Ἰππὸν μὲν Κύρου δούλον ὄντος οὐδεὶς ἀπῆγε πρὸς βασιλεῖα· πλὴν Ὀρόντας ἐπεχείρησε,¹² καὶ οὗτος δὴ ὄν φετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν¹³ εὔρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς¹⁴ τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς εἰδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ¹⁵ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντραπέζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τετα-

¹ § 160. N. 1. — ² §§ 221: 198. — ³ § 125. N. 3. — ⁴ § 216. 1. — ⁵ § 191. 2. — ⁶ § 179. 1. — ⁷ Synt. ? — ⁸ § 219. N. 1. — ⁹ Th. ? — ¹⁰ Subj. ? — ¹¹ Account for η in the pen. — ¹² § 144. N. 1. — ¹³ § 178. 2. — ¹⁴ What does this gen. abs. denote ?

γμένος ἐτύγγανεν¹ ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικοῦ ἄρχων· ὡς δ' ἤσθετο Κῦρον πεπτωκότα,² ἔφυγεν, ἔχων καὶ τὸ στρατεύμα πᾶν οὐ ἤγειτο.

CAP. X.

1. Ἐνταῦθα δὴ Κῦρον ἀποτίμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὠρμητο· τέτταρες δὲ ἔλεγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάξουσι, καὶ τὴν Φωκαίδα³ τὴν Κῦρον παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. 3. Ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα⁴ ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὄπλα ἔχοντες, καὶ ἀνταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν⁵ ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων⁶ βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτούς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες ὡς ἦδη πάντες νικῶντες. 5. Ἐπεὶ δὲ ἤσθηοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὐτῶν ἤκονσε Τισσαφέρους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτούς καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες,⁷ ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαιάτος⁸ γὰρ ἦν, εἰ πέμποιεν τινὰς ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.⁹

6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσίων πάλιν ὡς ἐδόκει ὀπισθεν. Καὶ οἱ μὲν Ἕλληνες συστραφέντες παρεσκευάζοντο ὡς ταύτην προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἤγεν, ἣ δὲ

¹ How is τυγγάνω used with the part. ? — ² § 222. 2. — ³ § 127. 3. — ⁴ § 118. 4. — ⁵ Synt. ? — ⁶ § 180. 1. — ⁷ § 222. N. 2. — ⁸ § 121. 1. (3.) — ⁹ § 222. 5.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β΄.

CAP. I.

ῬΣ μὲν οὖν ἠθροίσθη Κύρω τὸ Ἑλληνικόν, ὁπότε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἴομενοι τὰ πάντα νικᾶν καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἄμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμποι σηματοῦντα ὅ τι χρὴ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο. Ἔδοξεν οὖν αὐτοῖς συσκευασασμένοις ἅ εἶχον καὶ ἐξοπλισασμένοις προῖέναι εἰς τὸ πρόσθεν, ἕως Κύρω συμμιξίαν. 3. Ἦδη δὲ ἐν ὁρμῇ ὄντων, ἅμ' ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγωνὸς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῶ. Οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀρταίῳ δὲ πεφευγὸς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὠρμῶντο· καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειν ἂν αὐτοὺς, εἰ μέλλοιεν ἦκειν· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· Ἄλλ' ὄφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀρταίῳ ὅτι ἡμεῖς γε νικῶμεν βασιλέα καὶ, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται· καὶ εἰ μὴ ἡμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀρταίῳ, εἰ ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν ἐστὶ. 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀρταίου. 6. Οἱ μὲν ὄχοντο, Κλέαρχος

δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο οἶτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐρχῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὐ ἡ μάχη ἐγένετο, τοῖς τε οἰστικοῖς πολλοῖς οὖσιν, (οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως,) καὶ τοῖς γέροισι καὶ ταῖς ξυλίταις ἀσπίσι ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἐρημοί· οἷς πᾶσι χρώμενοι κρέα ἐφροντες ἦσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἦδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρουσι κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δὲ αὐτῶν Φαλίνοσ εἷς Ἕλληνας, ὃς ἐτύγγανε παρὰ Τισσαφέρουσι ὧν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεσι τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδιδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἦξω. Ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 10. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὧν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὧ Φαλίνοσ, θαυμάζω πόττερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλίνοσ εἶπε· Βασιλεὺς νικᾷ ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύνασθ' ἂν ἀποκτείναι.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπε· ὦ Φαλίνοσ,

νῦν ὡς σὺν ὁρᾷς ἡμῖν οὐδὲν ἐστὶν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. Ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλίνοσ ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλείως δυνάμεως. 14. Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακίζομένους ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιτ' ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέαρχος ἤκε καὶ ἠρώτησεν εἰ ἤδη ἀποκεκοιμένοι εἶεν. Φαλίνοσ δ' ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλοσ ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ τί λέγεις. 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλίνε, ἄσμενοσ εἰώρακα, οἷμαι δὲ καὶ οἱ ἄλλοι πάντεσ [οὔτοι]· σὺ τε γὰρ Ἑλλήν εἶ καὶ ἡμεῖσ, τοσοῦτοι ὄντεσ ὅσουσ σὺν ὁρᾷς· ἐν τοιούτοισ δὲ ὄντεσ πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸσ θεῶν, συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ ἀλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἶσει εἰσ τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλίνοσ ποτε πεμφθεῖσ παρὰ βασιλείωσ κελεύσων τοὺσ Ἑλληνασ τὰ ὄπλα παραδοῦναι συμβουλενομένοισ συνεβούλευσεν αὐτοῖσ τάδε. Οἴσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἢ ἂν συμβουλεύσῃσ. 18. Ὁ δὲ Κλέαρχοσ ταῦτα ὑπήγετο, βουλόμενοσ καὶ αὐτὸν τὸν παρὰ βασιλείωσ πρεσβεύοντα συμβουλεῦσαι μὴ παραδοῦναι τὰ ὄπλα, ὅπωσ εὐέλπιδεσ μᾶλλον εἶεν οἱ Ἑλληνεσ. Φαλίνοσ δ' ὑποστρέψασ παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε.

19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολεμοῦντασ βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὄπλα· εἰ δὲ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίσ ἀκοντοσ βασιλείωσ, συμβουλεύω σώζεσθαι ὑμῖν ὅπωσ δυνατόν. 20. Κλέαρχοσ δὲ πρὸσ ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺν λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖσ οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλοσ εἶναι, πλείονοσ ἂν ἄξιοι εἶναι φίλοι ἔχοντεσ τὰ ὄπλα ἢ παραδόντεσ ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντεσ τὰ ὄπλα ἢ ἄλλω παραδόντεσ. 21. Ὁ δὲ Φαλίνοσ

εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσεν βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἶπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελω. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοῖνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστίν; ἔφη ὁ Φαλίνοσ. Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαὶ ἀπιοῦσι δὲ καὶ προῖοῦσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελω; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος. Ὅτι δὲ ποιήσοι οὐ διεσήμανε.

CAP. II.

1. Φαλίνοσ μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀρριαίου ἦκον, Προκλῆσ καὶ Χειρίσοφοσ· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀρριαίῳ· οὗτοι δ' ἔλεγον ὅτι πολλοὺσ φαίη Ἀρριαίοσ εἶναι Πέρσασ ἐαυτοῦ βελτίουσ, οὓσ οὐκ ἂν ἀνασχεσθαι αὐτοῦ βασιλεύοντοσ· ἀλλ' εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆσ νυκτόσ· εἰ δὲ μὴ, αὐτόσ πρωτὶ ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχοσ εἶπεν· Ἀλλ' οὐτῷ χρῆ ποιεῖν, ἐὰν μὲν ἦκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε ὁποῖον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. 3. Ὅτι δὲ ποιήσοι οὐδὲ τούτοισ εἶπε. Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύνοντοσ, συγκαλέσασ τοὺσ στρατηγοὺσ καὶ λοχαγοὺσ ἔλεξε τοιαύδε· Ἐμοὶ, ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλείᾳ οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότωσ ἄρα οὐκ ἐγίγνετο. Ὡσ γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέωσ ὁ Τίγρησ ποταμόσ ἐστι νανσίποροσ, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖσ οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺσ Κύρου φίλουσ πάνν καλὰ ἡμῖν τὰ ἱερά ἦν. 4. Ὡδε οὖν χρῆ ποιεῖν· ἀπιόντωσ δειπνεῖν ὃ τί τισ ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡσ ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δευτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντεσ πρὸσ τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. 5. Ταῦτα ἀκούσαντεσ οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλ-

Θον καὶ ἐποίουν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἤρχεν, οἱ δ' ἐπέιθοντο, οὐχ ἐλόμενοι, ἀλλ' ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέσον τῆς Ἰωνίας· μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἑννεήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

7. Ἐπεῦθεν δὲ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραξ, ἔχων τοὺς τε ἵππείας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα, καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ἠυτομόλησε πρὸς βασιλεία. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἠγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίων καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίων· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἠγγέσεσθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν, σφάζαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶπερ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν ἢνπερ ἦλθομεν ἢ ἄλλην τινα ἑννεοηκέναι δοκεῖς ὁδὸν κρείττω; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἦλθομεν ἀπίοντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οἰδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οἰδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δ' εἴτι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέρην μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικῆς στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. Ἦν δ' αὐτῆ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἦξειν ἅμα ἡλίφ δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἐτι δὲ ἀμφὶ δειλῆν ἔδοξαν πολεμίους ὄραϊν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, (ἐτύγγανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο,) καταβάς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο ἦκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐκ ἰππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς πον ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καπνὸς ἐφαίνετο ἐν κόμαις οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· (ἦδει γὰρ καὶ ἀπειρηκὸτας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὠπὲ ἦν·) οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος μὴ δοκιή φεύγειν· ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίφ δυομένῳ εἰς τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικῷ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρώτοι ὁμῶς τρόπον τινὶ ἐστρατοπεδεύσαντο, οἱ δ' ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγγανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμιῶν καὶ ἐφρυγον ἐκ τῶν σκηνωμάτων. 18. Διήλον δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξέπλάγη δὲ, ὡς εἶοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. 19. Προϊούσης μὲντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγῆν κατακηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μνηύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σῶοι. Ἀμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

CAP. III.

1. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἠλίφ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτητον τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος τυχῶν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρις ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στρατεύμα ὥστε καλῶς ἔχειν ὀραῖσθαι πάντῃ φάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους καὶ αὐτός τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτά ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. Οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οὔτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἀγγελοὶ ἀπήλαννον, καὶ ἦγον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγὺς πού βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντας οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν ἐνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δ' ἠρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰούσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, Πᾶσιν, ἔφρασαν, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀνήσωσιν οἱ ἀγγελοὶ μὴ ἀποδοξῆ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἴμαι γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθύς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὠπισθοφυλάκει. Καὶ ἐνετύγγανον τάφρους καὶ αὐλῶσιν ὕδατος πλήρεις ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποι- οῦντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βρακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃ εἶναι μὴ οὐ συσπυδάξει. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺν δὲ μᾶλλον ὁ Κλέαρ- χος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδειν·) ἀλλ' ἵνα ἤδη πολ- λὰ τὰ ἄπορα προφαίνοιτο τοῖς Ἑλλήσιν εἶναι εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπόπτειεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κόμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ σῖτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταῖ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλησίν ἐστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπό- λεκτοι, θανμάσιαι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἤλεκτρον οὐδὲν διέφερε· τὰς δὲ τινες ξηραίνοντες τραγήματα ἀπετίθεισαν. Καὶ ἦν καὶ παρὰ πότον ἠδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τὸ τε εἶδος καὶ τὴν ἰδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὄλος ἀναίνετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μέγαλον βασιλείως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήν- τησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσα- φέρνης δι' ἐρμηνέως τοιαύδε·

18. Ἐγὼ, ὦ ἄνδρες Ἑλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπωκότας, εὐρημα

ἐποιησάμην εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστος μοι ἔξειν οὔτε πρὸς υἱῶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης. 19. Ταῦτα δὲ γνούς ἠτούμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρον τε ἐπιστρατεύοντα πρῶτος ἤγγεila καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν κατὰ τοὺς Ἑλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κῦρον ἀπέκτεινε. Καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οὔπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἔρῃσθαι δὲ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλευῶ ὑμῖν μετριῶς ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ εἶν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπραΰνασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἔβουλευοντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοιτες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κῦρος εὕρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρσκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἦδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἠσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἔνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοισμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· εἰ μὲντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμις οὐχ ἠττησόμεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγεῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰσπονδαὶ μερόντων· ἀγροῶν δὲ ἡμεῖς παρεξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἡκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἑλληνας, καίπερ πάντων πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. 26. Τίλος δ' εἶπε· Καὶ νῦν ἔξεστω ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ

μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας εἰσόμεν τὰ ἐπιτήδεια. 27. Ἐμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορευέσθαι ὡς διὰ φιλίας αἰσιῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἔξειν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὤμοσαν καὶ δεξιὰς· ἔδοσαν Τισσαφέρους καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρους εἶπε· Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὴν δὲ διαπραξώμαι ἅ δέομαι, ἤξω συσκευασάμενος ὡς ἀπάξω ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἔμαντοῦ ἀρχήν.

CAP. IV.

1. Μετὰ ταῦτα περιέμενον Τισσαφέρην οἱ τε Ἕλλητες καὶ Ἀρμαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀρμαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρήνοντές τε καὶ δεξιὰς ἐνοιο παρὰ βασιλείως φέροντες μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. 2. Τούτων δὲ γιγνομένων ἐνθῆλοι ἦσαν οἱ περὶ τὸν Ἀρμαῖον ἤτιον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιώντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ἦ ἐπὶ βασιλέα μέγαν στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὴν δὲ πάλιν ἀλίσθῃ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δὲ που ἢ ἀποσκάπτει τι ἢ ἀποτερίζει, ὡς ἄπορος ἦ ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν τὴν βασιλείως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ ὅτι εἰ τῶν ἄσμων, δόξομεν

πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνότων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιο βασιλέα κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμοῦ φυλακὴν ἐπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρουσις Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ᾤχετο ἀπελαύρων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμούς τέτταρας παρασάγγας εἴκοσι ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἣ ὄνομα Ἰωπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἰθεώρει. 26. Ὁ δὲ Κλέαρχος ἤγειτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος. Ὅσον δ' [ἂν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσει, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πᾶμπολυ εἶναι καὶ τὸν Πέρσῃν ἐκπεπληγχαί θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμούς ἐρήμους ἐξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κόμας τῆς Κύρου καὶ βασιλέως μητρὸς. Ταύτας Τισσαφέρους Κύρου ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐπὴν δὲ οἶτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαιμών ὄνομα Καιναί, ἐξ ἧς οἱ βάβραροι διήγον ἐπὶ σχεδίας διφθερίαισι ἄρτους, τυρούς, οἶνον.

CAP. V.

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάββατον ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερὰ δ' οὐδεμία ἐφαίνετο ἐπιβουλή.

2. Ἔδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνῃ καὶ, εἴ πως δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσεν ἦκειν.

3. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλεάρχος τὰδε· Ἐγὼ, ὦ Τισσαφέρνῃ, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιᾶς δεδομένας μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς ὀρῶντες ταῦτα ἀντιφυλαττόμεθα.

4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθῆσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοὶ ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν.

5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, εἰ φοβηθέντες ἀλλήλους, φθᾶσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν.

6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἦκω καὶ διδάσκω σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὄρκιοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν.

9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ' ὄχλος φοβερός· φοβερῶτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν.

10. Εἰ

δὲ δὴ καὶ μαρέντες σὲ κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εἰεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνιζόμεθα ; Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαυτὸν στεγῆσαιμ, εἴ σέ τι κακὸν ἐπιχειρήσαιμ ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὔποιεῖν ὃν βούλοιο. Σὲ δὲ νῦν ὀρῶ τὴν τε Κῦρον δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν; ἢ Κῦρος· πολεμιά ἐχρήτο, σοὶ ταύτην σύμμαχον οὔσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαινεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι ; Ἀλλὰ μὴν, (ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι.) 13. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὀρῶ, ποία δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἀλλὰ μὴν ἐν γε τοῖς πέριξ οἰκοῦσι σὺ, εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποῖη, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἱ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῦμεν, ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτῳ δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἡδιστὶ ἂν ἀκούσαιμ τούτομα τίς ἐστίν οὕτω δεινὸς λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείραθη·

16. Ἀλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βουλευοῖς, ἅμα ἂν μοι δοκεῖς καὶ σαντῷ κακόνοος εἶναι. Ὡς δ' ἂν μάθης ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὐτ' ἐμοὶ ἀπιστοῖητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἰππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ἣ ὑμᾶς μὲν βλάπτειν ἰκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος ; 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν ; Οὐ τσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνοῳ διαπορεύεσθε, τσαῦτα δὲ ὄρη ὑμῖν ὀραῖτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν

ἄπορα ὑμῖν παρέχειν ; τοσοῦτοι δὲ εἰσι ποταμοὶ, ἐφ' ὧν ἕξεισιν ἡμῖν ταμιεύεσθαι ὅποσους ἂν ὑμῶν βουλώμεθα μάχεσθαι ; Εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύομεν. 19. Εἰ δὲ ἐν πᾶσι τούτοις ἠτῶμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, φ' ὑμεῖς οὐδ' εἰ πάνν ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε. 20. Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρὸς ; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιπορίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἠλίθιοι οὔτε ἀλόγιστοι ἐσμέν. 22. Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τούτῳ ἤλθομεν ; Εὖ ἴσθι ὅτι ὁ ἐμὸς ἕρως τούτου αἴτιος τοῦ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι καὶ φ' Κῦρος ἀνέβη ξενικῶν διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δὲ μοι ὑμεῖς χρήσιμοι ἔσσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνω ἕξεισιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπεστῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν· Οὐκοῦν, ἔφη, οἵτινες τοιοῦτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρωῖνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοι εἰσι τὰ ἔσχατα παθεῖν ; 25. Καὶ ἐγὼ μὲν γε ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἶτε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐπιβουλεύεις ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. Ἐκ τούτων δὲ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποίησατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλὸς τε ἦν πάνν φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει, καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. Ἐπώπτευσ δὲ εἶναι τὸν διαβάλλοντα

Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετὰ Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλευόντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ἦ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγούς καὶ στρατηγούς, μηδὲ πιστεῦειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνεως, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θεταλός, Ἀγίας Ἀρκᾶς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοῦ· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῶ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τε ἔνδον συνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλάυνοντες, φῆτι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἑλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἐθανύμαζον, ἐκ τοῦ στρατοπέδου ὀρῶντες, καὶ ὃ τι ἐποίουν ἡμφιγρόουν, πρὶν Νίκαρχος Ἀρκᾶς ἔκε φεύγων, τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες ἀντίκα ἦξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν σὺν ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοχος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνεως ἀδελφὸν σὺν αὐτοῖς ὀρᾶν καὶ γινώσκειν· συνηκολούθηον δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἶη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλείως. 37. Μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κόμῃ τινὶ σὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε· Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ

τιμῇ εἶσιν· ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶνα φησὶν, ἐπεὶπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος)· Ὡ κακίστη ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οὔτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἀνδρας αὐτοὺς οἷς ὄμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε ; 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. 41. Ἐπὶ τούτοις δὲ Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὅρκους ἔλκε τὰς σπονδάς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκούντας· Πρόξενος δὲ καὶ Μέων ἐπεὶπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτεστα συμβουλεύειν. Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐν πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρεμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θραῖκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς εἰδύνατο παρὰ τῶν Ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησον καὶ Πειρίνθου Θραξίν. 3. Ἐπεὶ δὲ μεταγρόντας πως οἱ Ἐφοροὶ ἦδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄψατο πλέον εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. Ἦδη δὲ φηγὰς ὧν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἐπεισε Κύρον ἄλλη γέγραπται· δίδωσι δ'

αὐτῷ Κῦρος μυρίους δαρεικούς· 5. ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίαν ἐτρέπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύματα ἐπολέμει τοῖς Θραξί· καὶ μάχη τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἦγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δ' ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἐξὸν δὲ ῥαθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ ὡσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἠθέλε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὐ ταύτη ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν. 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι ὡς δυνατόν ἐκ τοῦ τοιούτου τρόπου οἶον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔξει ἢ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποῖῃσαι τοῖς παροῦσιν ὡς πειστέον εἶη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὄραν στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς· ἐκόλαζε τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίστε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δεοῖ τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἠθέλον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἤρουντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε παιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρώμενον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκ ἐτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε δίκειντο πρὸς αὐτὸν οἱ στρατιῶται ὡσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρήϊσαν αὐτῷ, σφόδρα παιθομένοις ἐχρήτο. 14. Ἐπειδὴ δὲ

καὶ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας τό τε γὰρ πρὸς τοὺς πολεμίους θαρράλέως ἔχει παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πενήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίας εὐθὺς μὲν μειράκιον ὢν ἐπεθύμει γερέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς πρώτοις μὴ ἠετιάσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσοῦτων δ' ἐπιθυμῶν σφόδρα ἐνδῆλον αὐτῷ καὶ ταῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. 19. Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἰκανὸς ἐμπούησαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνῳ· καὶ φοβούμενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε κάγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δ' ἀδικοὶ ἐπεβούλευον ὡς εὐμεταχειριστῶ ὄντι. Ὅσα δὲ ἀπέθνησκεν, ἦν ἑτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μίγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὢν ἐπιθυμοῖη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιπορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαιή φίλος εἶναι, τούτῳ ἐνδῆλος ἐγίγγετο ἐπιβουλεύων. Καὶ πολεμίῳ μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν αἰεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίῳ κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ

τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἶδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὀπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. 26. Ὡςπερ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμψυχανῶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξιόν ἐπιδεικνύμενος ὅτι πλεῖστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταίτο, ὅτι χρώμενος αὐτῷ οὐκ ἀπόλεσεν αὐτόν. 28. Καὶ τὰ μὲν δι' ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τὰδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διεπράξατο τῶν ξένων· Ἀρμιάφ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἦδετο, οἰκειότατος ἔτι ὠραῖος ὢν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε θαυρύπαν, ἀγένειος ὢν γενειῶντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλείᾳ σὺν Κύρῳ, ταῦτά πεποικῶς οὐκ ἀπέθανε· μετὰ δὲ τῶν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανε, οὐχ ὡςπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκᾶς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τούτω ἀπεθανέτην. Τούτων δὲ οὐδεὶς οὐθ' ὡς ἐν πολέμῳ κακῶν κατεγέλα οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἦσθην τε ἄμφω ἄμφι τετραράκοντα ἔτη ἀπὸ γενεᾶς.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Γ.

CAP. I.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἐπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμεινοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐνθυμούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δ' αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπειχον δὲ τῆς Ἑλλάδος πλεόν ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὐδεδώκασαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλειμμένοι ἦσαν οὐδὲ ἰππέα οὐδένα σύμμαχον ἔχοντες· ὥστ' εὐδηλον ἦν ὅτι νικῶντες μὲν οὐδ' ἂν ἕνα κατακαίνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖη. 3. Ταῦτα ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀπέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύχχανεν ἕκαστος, οὐ δυνάμενοι καθεῦθεν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὓς οὐποτε ἐνόμιζον ἔτι ὄψεσθαι. Οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς, οὔτε λοχαγὸς οὔτε στρατιώτης ὢν σνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἐφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μόντοι Ξενοφῶν, ἀναγνὸς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ

περὶ τῆς πορείας Καὶ ὁ Σωκράτης, ὑποπεύσας μὴ τι πρὸς τῆς πόλεώς οἱ ὑπαίτιον εἶη Κύρῳ φίλον γενέσθαι, (ὅτι ἐδόκει ὁ Κῆρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι,) συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφούς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπήρητο τὸν Ἀπόλλων τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα εἶθαι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖη. Καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἠτιᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἤρώτα, πότερον λῶν εἶη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίτας ἰτέον εἶναι τοῦτο ἐπινυθάνετο, ὅπως ἂν κάλλιστα πορευθεῖη. Ἐπεὶ μέντοι οὕτως ἤρην, ταῦτ' ἔφη, χρῆ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κῦρος συμπροθύμειτο μείναι αὐτόν· εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγεται δὲ ὁ στόλος εἶναι εἰς Πεισιδάς.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεὶς οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ἤδει τὴν ἐπὶ βασιλεία ὁρμῆν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλεία. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δ' ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύνατο καθευθεῖν· μικρὸν δὲ ὑπνον λαχὼν εἶδεν ὄναρ. Ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περιφόβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῆ μὲν ἔκριεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῆ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δ' ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναται ἐκ τῆς χώρας ἐξελεθεῖν τῆς βασιλείας, ἀλλ' εἰργαίετο πάντοθεν ὑπὸ τινων ἀποριῶν.

13. Ὅποιόν τι μέντοι ἔστι τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίγνεται γὰρ τάδε.

Εὐθύς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· Τι
 κατάκειμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πο-
 λεμίους ἦξεν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ
 πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα πα-
 θόντας ὑβριζομένους ἀποθανεῖν; 14. Ὅπως δὲ ἀμννούμεθα
 οὐδεὶς παρασκευάζεται οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ
 ἕξον ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν
 προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαντῶ ἐλθεῖν ἀναμένω;
 οὐ γὰρ ἔγωγ' ἔτι, πρεσβύτερος ἔσομαι, εἰάν τήμερον προδῶ ἐμαντὸν
 τοῖς πολεμίοις. 15. Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς
 Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγὼ, ὦ
 ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς,
 οὔτε κατακεῖσθαι ἔτι, ὄρων ἐν οἴοις ἐσμέν. 16. Οἱ μὲν γὰρ δὴ
 πολέμοι δηλονότι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν
 πρὶν ἐνόμισαν καλῶς τὰ ἐαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς
 οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κύλλιστα ἀγωνιούμεθα. 17. Καὶ
 μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πάσσομαι;
 ὅς καὶ τοῦ ὁμομητηρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος
 ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ,
 οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν ὡς
 δοῦλον ἀντὶ βασιλείως ποιήσοντες καὶ ἀποκτενοῦντες, εἰ δυναίμεθα,
 τί ἂν οἴομεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς
 τὰ ἔσχατα αἰκισάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρα-
 τεῦσαι ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα,
 πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν,
 οὔποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν
 αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὄσσην μὲν χώραν καὶ οἶαν
 ἔχοιεν, ὡς δὲ ἄφθορα τὰ ἐπιτήδεια, ὄσους δὲ θεράποντας, ὅσα δὲ
 κτήνη, χρυσὸν δὲ, ἐσθῆτα δέ. 20. τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε
 ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ
 πριαίμεθα, ὅτου δὲ ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχοντας, ἄλλως
 δὲ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνονμενους ὄρκους ἤδη κατέχον-
 τας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνόησε τὰς σπονδὰς μᾶλλον ἐφο-
 βούμην ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπον-
 δὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. Ἐν

μέσῳ γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἄθλα, ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν· ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκὸς, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ, πολλὰ ὀρῶντες ἀγαθὰ, στερόωσ ἀντῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἵεναί ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. 23. Ἐτι δὲ ἔχομεν σώματα ἰκανώτερα τούτων καὶ ψύχη καὶ θάληη καὶ πόνοους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ πρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἦν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδῶσιν. 24. Ἄλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτὰ ἐνθυμούνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν ἀριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Κἀγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέτετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι· εἰ δὲ ὑμεῖς τάττετέ με ἠγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἠγούμαι ἐρύκειν ἀπ' ἔμαντοῦ τὰ κακά.

26. Ὁ μὲν ταῦτα ἔλεξεν, οἱ δὲ λοχαγοὶ, ἀκούσαντες ταῦτα ἠγεῖσθαι ἐκέλευον ἅπαντες. Πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλεία πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχεται λέγειν τὰς ἀπορίας. 27. Ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβῶν ἔλεξεν ἄδδ· Ὡ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδ' ὀρῶν γιγνώσκεις οὐδ' ἀκούων μέμνησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παραδιδόναι τὰ ὄπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται; καὶ μάλ' οἶμαι ἐρῶντες τούτου· ἂ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας. 30. Ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τούτου μήτε προεῖσθαι εἰς ταῦτό ἡμῖν αὐτοῖς ἀφε-

λομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὡς τοιούτῳ χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὢν τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφοτέρω τὰ ὄντα τετραπημένον. 32. Καὶ εἶχεν οὕτως. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δ' ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶος εἶη τὸν στρατηγὸν παρεκάλουν· ὀπόθεν δὲ οἴχοιτο τὸν ὑποστρατηγόν· ὅπου δ' αὖ λοχαγὸς σῶος εἶη τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὄπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες. 34. Ἐνταῦθα Ἰερώνυμος Ἠλεῖος πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν ἤραγετο λέγειν ὧδε· Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὀρώσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα εἴ τι δυναίμεθα ἀγαθόν. Λέξον δ', εἶφη, καὶ σὺ, ὦ Ξενοφῶν, ἄπερ καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει τὰδε Ξενοφῶν· Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδνήθησαν συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν δύνωνται ἀπολέσωσιν. Ἡμῖν δὲ γ' οἶμαι πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἦν δυνώμεθα ἐκεῖνοι ἐφ' ἡμῖν. 36. Εὐ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν συνελθύθατε μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς ἀποβλέπουσι· κἂν μὲν ὑμᾶς ὀρώσιν ἀθυμοῦντας, πάντες κακοὶ ἐσονται· ἦν δὲ ὑμεῖς αὐτοῖ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὐ ἴστε ὅτι ἔφονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. 37. Ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. Ἐμμεῖς γάρ ἐστε στρατηγοὶ, ὑμεῖς ταξίμαχοι καὶ λοχαγοὶ· καὶ ὅτε εἰρήνη ἦν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἦν πον δέη. 38. Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ

καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὐτω καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἶπειν Ἰουδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σώζει δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. 39. Ἐπειδὴν δὲ καταστήσησθε τοὺς ἄρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαυρόνητε, οἴμαι ἂν ὑμᾶς πάντῃ ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς φυλακὰς ὥστε οὕτω γε ἐχόντων οὐκ οἶδα ὃ τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. 41. Ἦν δέ τις αὐτῶν τρέψη τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δήπου ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχὺς ἡ ἐν τῇ πολέμῳ τὰς νίκας ποιούσα· ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρῶμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ δέχονται. 43. Ἐντεθύμημαι δ' ἐγώ γε, ὦ ἄνδρες, καὶ τοῦτο ὅτι ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνωκάσι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὀρθῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους, καὶ, ἕως ἂν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἔσμεν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἄλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἦκουον Ἀθηναίων εἶναι· νῦν δὲ καὶ ἐπαιῶ σε, ἐφ' οἷς λίγεις τε καὶ πράττεις καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτα ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. 47. Καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο ἀλλὰ περαινόιτο τὰ δέοντα. Ἐκ τούτου ἠρέθησαν ἄρχοντες ἀπὸ μὲν Κλεάρχου Τιμασίῳ Λαρδανεὺς, ἀπὸ δὲ Σωκράτους Ξανθικῆς Ἀχαιοὺς, ἀπὸ δὲ Ἁγίου Κλεάνωρ Ἀρκὰς,

ἀντί δὲ Μένωνος Φιλήσιος Ἀχαιῶς, ἀντί δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε καὶ εἰς τὸ μέσον ἦγον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε· 2. Ὡς ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς τε εἶθαι καὶ μὴ ὑφίσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἦν μὲν δυνάμεθα καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μήποτε γενώμεθα ζῶντες τοῖς πολεμίοις. Οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. *ΣΣ*

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε· Ἄλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλείως ἐπιτοκίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρου ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία Ξένιον ἠδέσθη, ἀλλὰ, Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος (αὐτοῖς τούτοις) ἐξαπατήσας τοὺς ἀνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἔδωκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσει ἀλλήλους, καὶ οὐτός οὔτε τοὺς θεοὺς δείσας οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. 6. Ἄλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι εἶτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνάμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς

ἐδύνατο κάλλιστα· νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλι στον κόσμον τῷ νικᾶν πρέπειν· εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε· 8. Τὴν μὲν τῶν βαρβάρων ἐπιπορκίαν τε καὶ ἀπιστίαν λέγει Κλεάνωρ, ἐπίστασθε δὲ καὶ ἡμεῖς οἶμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἵεναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τοὺς στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχειρίσαν, οἷα πεπόνθασιν· εἰ μὲντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἵεναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰς σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δὲ οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰανὸς τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εὐχασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπέυξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὐχάντο καὶ ἐπαιώνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. Ἐτύχχανον λέγων, ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἴεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμοι ἐπιωρκήκασι τε καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς κἂν ἐν δεινοῖς ὦσι, σώζειν ἐνπετῶς, ὅταν βούλωνται. 11. Ἐπειτα δὲ, (ἀταμνήσω γὰρ ἡμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ἡμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί·) ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὐθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς. 12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χμαιρίας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐναντὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν· 13 Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγείρας

τὴν ἀναρίθμητον στρατιάν ἤλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡς ἔστι μὲν τεκμήρια ὄραν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἀνθρώπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἔστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ ὡς ὑμεῖς κατασιχνύετε αὐτούς· ἀλλ' οὐπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξόμενοι τούτοις τοῖς ἐκείνων ἐγγόνους πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ' ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἄγων ἔστι πολὺ δῆπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμότερους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρσάλευότερους νῦν πρέπει εἶναι πρὸς τοὺς πολέμιους. Τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὄρωντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δ' ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι | 17. Μηδὲ μέντοι τοῦτο μείον δόξετε ἔχειν εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφραστήκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἠττημέων· ἐφραγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ὑμετέρᾳ τάξει ὄραν. 18. Εἰ δὲ τις αὐτῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεσσι, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριδι εἰσὶν ἀνθρώποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις γίγνηται. 19. Οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπὶ ἀσφαλεστεροῦ ὀχήματος ἑσμέν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν, ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότερες πολὺ μὲν ισχυρότερον παίσομεν ἢ τις προσή, πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλόμεθα τευξόμεθα. Ἐνὶ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρσύνετε, ὅτι δ' οὐκέτι ἡμῖν Τισσαφέρηνς ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρεῖχει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὗς ἂν ἡμεῖς ἄνδρας λαβρόντες

ἡγεῖσθαι κελεύωμεν· οἱ εἴσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἐαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. 21. Τὰ δ' ἐπιτήδεια πότερον ἀνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρεῖχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ περ κρατῶμεν, μέτρον χρωμένους ὅποσον ἂν ἕκαστος βούληται; 22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασι οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, ἦν καὶ πρόσω τῶν πηγῶν ἄποροι ὄσι, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ θοιόσουσιν ἡγεμονίαν τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὡς ἡμῖν γε ἀδυμητέον. Ἐπιστάμεθα γὰρ Μυσοῦς, οὓς οὐκ ἂν ἡμῶν φαιήμεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ μεγάλας καὶ εὐδαίμονας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισιδάς ὡς αὐτῶς· Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι, ἐν τοῖς πεδίοις τὰ ἐρυμνά καταλαβόντες τὴν τούτου χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ' ἂν φαιὴν ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. Οἶδα γὰρ ὅτι καὶ Μυσοῖς βυσιλεύς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ἰσχυροὺς τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι (τριτάτος) ταῦτα ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα μὴ ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλάϊς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μὴ ὡς περ οἱ λωτοφάγοι ἐπιλαθόμεθα τῆς οἴκαδε ὁδοῦ. 26. Δουκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκίους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδειξάμενοι τοῖς Ἕλλησιν ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄρεῖν. Ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ δῖλον ὅτι τῶν κρατούντων ἐστὶ. 27. Τοῦτο δὲ δεῖ λέγειν πῶς ἂν πορευοίμεθα τε ὡς ἀσφαλέστατα καὶ, εἰ μάχεσθαι δεοί, ὡς κράτιστα μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευόμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρη· ἔπειτα καὶ τὰς σκηναὺς συγκατακαῦσαι. Ἄνται

γὰρ αὐτὸν ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δὲ οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ ἐπιτήδεια ἔχειν. 28. Ἐπι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν· ἵνα ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29. Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὅρατε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνλάβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἀρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέροους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἀρχουσι νῦν ἢ πρόσθεν. 31. Ἦν δὲ τις ἀπειθῆ, ἦν ψηφίσθησθε τὸν ἀεὶ ὑμῶν ἐντυγγάνοντα σὺν τῷ ἀρχοντι κολάζειν, οὕτως οἱ πολέμοι πλεῖστον ἐψευσμένοι ἔσονται· τῆδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέποντας κακῶ εἶναι. 32. Ἀλλὰ γὰρ καὶ (περαινεῖ) ἤδη ὥρα· ἴσως γὰρ οἱ πολέμοι αὐτίκα παρέσονται. Ὅτω οὖν ταῦτα θακεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαινήται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξίσταται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτω δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἀνετειναν ἅπαντες. 34. Ἀναστάς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες ἀκούσατε ὧν (προσδεῖν) δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔχομεν τὰ ἐπιτήδεια. Ἀκούω δὲ, κόμας εἶναι καλὰς οὐ πλεῖον εἴκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμι εἰ οἱ πολέμοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν ἢ δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ οὗτοι ἡμῶν ἀπιούσιν ἐπακολουθοῖεν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρω ἦ. Εἰ οὖν νῦν ἀποδειχθεῖη τίνα

χρῆ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν ^{κεῖ} κοσμεῖν καὶ τίνας ἐπι
 τῶν πλευρῶν ἐκατέρων εἶναι τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν
 ὁπότε οἱ πολέμιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χροῖμεθ'
 ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρα,
 ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο ἐπειδὴ καὶ Λακα-
 δαιμόνιος ἐστὶ· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων
 στρατηγῶ ἐπιμελοίσθην· ὀπισθοφυλακῶμεν δὲ ἡμεῖς οἱ νεώτατοι
 ἐγὼ τε καὶ Τιμασίων τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν πειρώμενοι
 ταύτης τῆς τάξεως, βουλευσόμεθα ὃ τι ἂν αἰεὶ κράτιστον δοκοῖη
 εἶναι. Εἰ δὲ τις ἄλλο ὄρα βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀν-
 τέλεγεν, εἶπεν· Ὅτω δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. 39. Ἐ-
 δοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ
 ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς
 εἶναι· οὐ γὰρ ἐστὶν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ,
 πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ
 ἠττωμένων τὸ ἀποθνήσκειν ἐστὶ. Καὶ εἴ τις δὲ χρημάτων ἐπιθυ-
 μεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν
 σῶζειν καὶ τὰ τῶν ἠττωμένων λαμβάνειν.

CAP. III.

1. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον
 τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις
 μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρύπιτον. Ταῦτα
 ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται
 Μιθριδάτης σὺν ἰππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς
 στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε· 2. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ
 Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖρους· καὶ
 ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὀρφῆν ὑμᾶς σωτή-
 ριον τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας
 πάντας ἔχω. Λέξατε οὖν πρὸς με τί ἐν νῷ ἔχετε ὡς πρὸς
 φίλον τε καὶ εὖνον καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον
 ποιεῖσθαι. 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνα-
 σθαι τὰδε· (καὶ ἔλεγε Χειρίσοφος·) Ἡμῖν δοκεῖ, εἰ μὲν τις εἴᾳ ἡμᾶς
 ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσπεν-
 στατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκαλύψῃ, διαπολεμεῖν τούτῳ ὡς

ἂν δυνώμεθα κράτιστα. 4. Ἐκ τούτου ἐπειράτο Μιθριδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. Ἐνθα δὴ ἐγινώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρωνος τις οἰκείων παρηκολούθει πίστεως ἕνεκα. 5. Καὶ ἐκ τούτου ἰδοὺ τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστε ἐν τῇ πολεμίᾳ εἶεν· (διεφθέρων) γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διεφθειραν Νίκαρχον Ἀρχάδα· καὶ ὄχρητο ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς εἰκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζάβατον ποταμὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν ἐπιφαιίνεται πάλιν ὁ Μιθριδάτης, ἰππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους μάλα ἕλαφρους καὶ εὐζώνους. 7. Καὶ προσῆι μὲν ὡς φίλος ὢν πρὸς τοὺς Ἑλληνας· ἐπεὶ δὲ ἐγγὺς ἐγένετο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἰππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόνων καὶ ἐτίρωσκον. Οἱ δ' ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δὲ οὐδέν· οἱ τε γὰρ Κρηῖτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὀπλῶν κατεκέκλειντο· οἱ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἰδοὺ δεικνύειν εἶναι· καὶ εἰδοὺ τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ εὐτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολέμιων. 9. Οὔτε γὰρ ἰππεῖς ἦσαν τοῖς Ἑλλήσιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας εἰδύνατο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἰππεῖς καὶ φεύγοντες ἅμα ἐτίρωσκον εἰς τοῦπισθεν τοξέοντες ἀπὸ τῶν ἵππων· ὅποσον δὲ προδιώξαιαν οἱ Ἑλληνες, τοσοῦτον πάλιν ἐπαυαχορεῖν μαχομένους εἶδει. 11. Ὡστε τῆς ἡμέρας ὅλης διήλθον οὐ πλέον πέντε καὶ εἰκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κόμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίστροφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο ὅτι εἰδύκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολέμιους οὐδὲν μᾶλλον εἰδύνατο βλέπειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο καὶ αὐτὸ τὸ ἔργον· αὐτοῖς μαρτυροίη. Ἄλλ' ἐγώ, ἔφη, ἠναγκάσθη διώκειν, ἐπειδὴ εἰδῶν ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντι-

ποιεῖν δ' οὐδὲν δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυναμέμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνν χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἤλθον· ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ, ὧν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρηῖτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ἔταν δὲ αὐτοὺς διώκομεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἰργεῖν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασὶν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γὰρ, διὰ τὸ χειροπληθεῖσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνοῦνται· οἱ δὲ γε Ῥόδιοι καὶ ταῖς μολυβδίσι ἐπίστανται χρῆσθαι. 18.^β Ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτων τῷ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντεταγμένῳ ἐθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὀρῶ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλειμμένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ οὕτοί τι τοὺς φεύγοντας ἀνιάσουσιν. 20. Ἐδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πενήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστρατοῦ Ἀθηναῖος.

CAP. IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο προ-
 ιαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς εἶδε διαβῆναι ἐφ' ἧ
 ἐφοβοῦντο μὴ ἐπιθοῦντο αὐτοῖς διαβαίνουσι οἱ πολέμιοι. 2 Δια-

βεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἰππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσοῦτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ παραδώσειν αὐτῷ τοὺς Ἕλληνας, κατασφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπεῖχον τῆς χαράδρας ὅσον ὀκτὼ σταδίου, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἰππεῦσιν εἴρητο θαρρόνους διώκειν, ὡς ἐφευρομένης ἰκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἦδη σφενδόναί καὶ τοξεύματα ἐξικνοῦντο, ἐσήμησε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθύς ἔθεον ὁμόσε οἷς εἴρητο καὶ οἱ ἰππεῖς ἤλαννον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάρους τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄρῳν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δ' Ἕλληνες ἀσφυλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾤκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ᾤκοδόμητο δὲ πλίνθοις κεραμίαις· κρηπὶς δὲ ὑπὴν λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο εἰλεῖν· ἤλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλῆθρου, τὸ δὲ ὕψος δύο πλῆθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἔξ πρὸς τεῖχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δ' ἦν τῇ πόλει Μίσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. Ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον

τείχος, τὸ μὲν εὖρος πενήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατὸν· τοῦ δὲ κύκλου ἢ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηθία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοί. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρης ἐπεφάνη, οὓς τε αὐτὸς ἰππείας ἦλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θνηγατέρα ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἔβροθήθει, καὶ πρὸς τούτους ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη.

14. Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν· σφενδοῦν δὲ παρήγγειλε καὶ τοξεύειν.

15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνν προθυμοῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρης μάλα ταχέως ἐξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν.

16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι εἰσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικὰ ἐστίν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξενμάτων τοῖς Κρησί· καὶ διετέλονν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακρὰν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κόμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κόμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κόμαις. Τῇ δ' ὑστεραία ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὲ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαισίον ἰσόπλευρον πονηρὰ τάξις εἴη πολεμίων ἐπομένων. Ἀνάγκη γὰρ ἐστίν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενωτέρας

οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορευέσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας.

20. Ὅταν δ' αὖ διασχῆ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων καὶ ἀθνμεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων ἐπομένων. Καὶ ὅποτε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐποίησαντο ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοὶ, ὅποτε μὲν συγκύπτει τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρῆγον ἔξωθεν τῶν κεράτων. 22. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενωτέρον εἶη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς· εἰ δὲ πᾶν πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἐκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν ζινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἔταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρῆσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείον τι καὶ περὶ αὐτὸ κόμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κόμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς, τῶν πολεμίων ὄντων ἰππέων. 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαῖεν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων· 26. καὶ πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἰσω τῶν ὀπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἀχρηστοὶ ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξῆται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῆ μὲν ἐπὶ τὸ ἄκρον ἀφικνουῦνται ὀπλίται ὄντες· οἱ δὲ πολέμοι ταχὺ ἀνεπήδων. 28. Πάλιν δὲ ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ

κινεῖν τοὺς στρατιώτας· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθείησαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιταριόντες, ἀφίκοντο εἰς τὰς κόμας, καὶ ἰατροὺς κατέστησαν ὁκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθῆς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτη δ' ἡμέρα καταβαίνουσι εἰς τὸ πεδίον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηῆσαι οὐ πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι ἔτι μυχόμενος· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμώντες ἀλέξασθαι ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίους μάχεσθαι. 34. Ἡνίκα δ' ἦν ἡδὴ δειλῆ, ὥρα ἦν ἀπιέναι τοῖς πολεμίους· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Ποτηρὸν γὰρ νυκτὸς ἐστὶ στρατεύμα Περσικόν. Οἳ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν· εἰάν τε τις θόρυβος γίγηται, δεῖ ἐπιστάζει τὸν ἵππον Πέρση ἀνδρὶ, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος. Τούτου ἕνεκα πόρρω ἀπεσκήρουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκονόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει (λύειν) αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἦδη εἴρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διηλθον ὅσον ἐξήκοντα

σταδίου· καὶ γιγνεται τοσοῦτον μεταξύ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἐμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στρατεύμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὄρα· προκατειληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόφομεν. Ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς; 40. Ὁ δὲ λέγει ὅτι οὐκ ἔδοκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινόμενων. Ἀλλὰ μὴν ὦρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὄρα τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμοι, καὶ λέγει· Κράτιστον, ὃ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἀλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθύς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελενομένων τοῖς ἑαυτῶν· πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελενομένων. 46. Ξενοφῶν δὲ παρελάνων ἐπὶ τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε

ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον
 πονήσαντες ἀμαχί τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ
 Σικυώνιος εἶπεν· 47. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμεν· σὺ
 μὲν γὰρ ἐφ' ἵππου ὄχῃ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων.
 48. Καὶ ὃς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται
 αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τά-
 χιστα, ἐπορεύετο. Ἐτύγγανε δὲ καὶ θώρακα ἔχων τὸν ἰππικόν·
 ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο,
 τοῖς δὲ ὀπισθεν, παριέναι, μόλις ἐπομένοις. 49. Οἱ δ' ἄλλοι
 στρατιῶται παίονσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδα, ἕστε
 ἠγάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβὰς, ἕως
 μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν
 τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γεγόμενοι
 τοὺς πολεμίους.

CAP. V.

1. Ἐνθα δὲ οἱ μὲν βάρβαροι στραφέντες ἔφρευγον ἢ ἕκαστος
 ἐδύνατο· οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρνην
 καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο· οἱ δὲ ἀμφὶ Χει-
 ρίσοφον, καταβάντες εἰς τὸ πεδῖον, ἐστρατοπεδεύσαντο ἐν κώμῃ με-
 στη πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις
 πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν.
 2. Ἡνίκα δ' ἦν δείλη, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ
 πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ
 πεδίῳ, καθ' ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβα-
 ζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα
 Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ
 τῶν Ἑλλήνων μάλα ἠθθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια,
 εἰ καίοιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ
 Χειρῖσοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατίβη,
 παρελαύνων τὰς τάξεις ἠνίκα ἀπὸ τῆς βοηθείας ἀπήντησεν οἱ
 Ἕλληνες ἔλεγεν· 5. Ὁρᾶτε, ὦ ἄνδρες Ἕλληνες, ὑφιέντας τὴν
 χώραν ἤδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττιοντο,
 μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἄλλοτρίαν.

Ἄλλὰ εἴαν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἄλλ', ὦ Χειρίσοφε, εἶφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καιόντας ὡς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὖν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, εἶφη, καίωμεν, καὶ οὕτω θᾶττον παύσονται.

7. Ἐπεὶ δ' ἐπὶ τὰς σκηνάς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερῶψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορομένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, εἶφη, διςχιλίων δεησομαι· πολλὰ δὲ ὄρω ταῦτα πρόβατα καὶ αἴγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φρονηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσσας ἕκαστον ἄσκὸν λίθους ἀρτήσας καὶ ἀφείς ὡσπερ ἀγκύρας, εἰς τὸ ὕδωρ δὲ ἀγαγὼν καὶ ἀμφοτέρωθεν δῆσας, ἐπιβαλὼν ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἰσεσθε· πᾶς γὰρ ἄσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σῆσει.

12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ καλύσοντες πέραν πολλοὶ ἰππεῖς, οἱ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπάλιν [ἦ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἐνθεν ἐξῆσαν· ὥστε οἱ πολέμοι οὐ προσήλαννον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαναμάζειν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς αἰχμαλώτους ἤλεγχον τὴν κύκλω πᾶσαν χώραν τίς ἐκάστη εἶη. 15. Οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν, δι' ἧσπερ ἦκοιεν· ἢ δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἐνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεύς· ἢ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέ-

ραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὀρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστιῆσαι διὰ τὴν δυσχωρίαν· ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπεισάιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

17. Ἀκούσαντες δὲ ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἐμέλλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἦξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δὲ εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλει πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίη τῆς ὄρας, τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συνσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκ' ἂν τις παραγγεῖλῃ.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ Δ.

CAP. I.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπέισαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνης ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθούντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δ' οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὀρέων πορευτέον εἶναι. 3. Ἦκουον γὰρ τῶν ἀλίσκομένων ὅτι εἰ διελθοῖεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται· ἦν δὲ μὴ βούλωνται, περιάσι. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι· καὶ ἔστιν οὕτω στενόν. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἐπειδὴ ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταῖος διελθεῖν τὸ πεδίον, τηρικαῦτα ἀναστάντες ἀπὸ παρυγγέλσεως πορευόμενοι ἀφικνοῦνται, ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὴ Χειρίσοφος μὲν ἤγειτο τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξι ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν τινα αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δὲ ὑψηγεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον ἐπὶ τὰ ὄρη· τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμοι ἦσαν.

9. Τὰ μέντοι ἐπιτήδεια ὅτω τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπὲρ ἑαυτῶν οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν.

10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρον ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας,) τότε δὴ συλλεγέντες τινὲς τῶν Καρδοῦχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν.

11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμας ἠυλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλω ἐπὶ τῶν ὀρέων καὶ συνεώρων ἀλλήλους.

12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθούσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι.

13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· καὶ πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ εἴ τι εὐρίσκουσιν τῶν εἰρημένων μὴ ἀφιέμενον ἀφηροῦντο· οἱ δ' ἐπειθόντο, πλὴν εἴ τις τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμίας ἢ γυναϊκὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι.

15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χεμιῶν πολλὸς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἰκανὰ τὰ ἐπιτήδεια. Καὶ ἤγειτο μὲν Χειρίσοφος, Ἰσοφυλάκει δὲ Ξενοφῶν.

16. Καὶ οἱ πολέμοι ἰσχυρῶς ἐπετί-

θεντο, καὶ στενωῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξενον καὶ ἐσφενδόων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναγκάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλον ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι ἰσχυρῶς ἐπικέειντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἔπεσθαι· ὥστε δῆλον ἦν ὅτι πρῶμά τι εἶη· σχολῇ δὲ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῆς ἐγίνετο τοῖς ὀπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξενθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἔλθων πρὸς τὸν Χειρίσοφον ἠτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμενε, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. Καὶ νῦν δύο καλῶ τε κάγαθῶ ἄνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῶ ἐδυνάμεθα. 20. Ἀποκρίνεται πρὸς ταῦτα ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἴδε ὡς ἄβατα πάντα ἐστί. Μία δὲ αὕτη ὁδὸς ἦν ὀρᾶς ὀρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὄρῃν ἔξεστί σοι ὄχλων τοσοῦτον, οἱ κατεληφότες φυλάττουσι τὴν ἔκβασιν. 21. Ταῦτα ἐγὼ ἔσπευδον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατεληφθαι τὴν ὑπερβολήν· οἱ δὲ ἡγεμόνες οὐς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Ξενοφῶν λέγει· Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πρῶτα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν, καὶ ζῶντας προῦθνηθήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρῆσαιμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρῶντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἠγήσεσθαι δυνατὴν καὶ ὑποζυγίους πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ' εἰ εἶη τι ἐν αὐτῇ δυσπάριτον χωρίον ἔφη εἶναι ἄκρον ὃ εἰ μὴ τις προκαταλήψοιτο ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν

λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι ἂν καὶ ὑποστᾶς ἐθελοντῆς πορεύεσθαι. 27. Ἐπίσταται τῶν μὲν ὀπλιτῶν Ἀριστάννμος Μεθυδριεὺς Ἀρκᾶς καὶ Ἀγασίας Στυμφάλιος Ἀρκᾶς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρθάσιος Ἀρκᾶς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γὰρ, ἔφη, οἶδα ὅτι ἔπονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιαρχῶν ἐθέλοι συμπορεύεσθαι. Ἐπίσταται Ἀριστέας Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CAP. II.

1. Καὶ ἦν μὲν δεῖλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμπαρόντας πορεύεσθαι· καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἵεναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν· ἐκβασιν· αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος ὡς διςχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανεράν· ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν περιούτες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες ἦν ἴδδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηρικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὀλοιστρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους [λίθους], οἱ φερόμενοι πρὸς τὰς πέτρας πταιόντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσασιν οἷόν τ' ἦν τῇ εἰσόδῳ. 4. Ἐνιοὶ δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγγανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. Οἱ μέντοι πολέμιοι, φοβούμενοι δῆλον ὅτι, οὐδ' ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ὄψεσθαι. 5. Οἱ δὲ ἔχοντες τὸν ἡγεμόνα, κύκλω περιούτες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθήμενους· καὶ τοὺς μὲν κατακάνοντες τοὺς δὲ καταδιαίξαντες αὐτοὶ ἰσπαῦθα ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖχον,

ἀλλὰ μαστός ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φυλακῆς. Ἐφοδος μέντοι ἀντίθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο.

7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. Ἐπεὶ δὲ ἡμέρα ὑπέφαιεν ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐπεφθέγγετο καὶ ἀλαλάζαντες οἱ Ἕλληνες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δ' οὐκ εἰδῆσαντο, ἀλλὰ λιπίντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὗζωνοι γὰρ ἦσαν. 8. Οἱ δ' ἄμφι Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβούσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δ' ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεζεύχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αἰτοὶ μὲν ἂν ἐπορευθήσαν ἥπερ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ αὐτῇ ἐκβῆραι. 11. Ἐνθα δὲ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύνκφ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπη ἐδύναντο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φηγῇ λείπουσι τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὀρῶσιν ἔμπροσθεν λόφον κατεχόμενον, ἐπὶ τοῦτον αὐθις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν μὴ εἰ ἔρημον καταλείπει τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριούσιν, (ἐπὶ πολὺ δὲ ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φηγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεῦτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. 14. Ἐτι δ' αὐτοῖς τρίτος μαστός λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθεῖσης φυλακῆς τῆς

νυκτὸς ὑπὸ τῶν ἐθελοντῶν. 15. Ἐπειδ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θαναμαστόν πᾶσι γενέσθαι καὶ ὑπόπτειον δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῦντο ἀπολιπεῖν. Οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρον καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινον ἐπὶ τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξαιαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ θέσθαι τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὸς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήσκει Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνείως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπήτει. 19. Οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερέρῳσαν ἐνταῦθα ἴσταντο οἱ πολέμοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἐνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμοι πολλῷ πλήθει καὶ θορόβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινον, ἐκυλίνδον πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεύς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεύεισι θαυλίαις· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ὑστεραίᾳ ἀνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκόλυον τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς παρεδου

τοῖς πρώτοις ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλύοντων· 26. ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κωλύοντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβᾶσθε πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἔλαφροι γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἶλκον δὲ τὰς νευρὰς ὁπότε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπεὶ λάβοιεν ἀκοντίους ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρηῖτες χρησιμώτατοι ἐγένοντο· ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρηῖς.

CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠλίσθησαν ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐναυῖθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπείχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἕξ ἢ ἐπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠλίσθησαν μάλα ἠδέως καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πικρὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. Ἐπτὰ γὰρ ἡμέρας ὄσας περ ἐπορευθήσαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλείως καὶ Τισσαφέρους. Ὡς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.

3. Ἄμα δὲ τῇ ἡμέρᾳ ὀρῶσιν ἰππέας που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἰππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δὲ οὗτοι Ὀρόντοι καὶ Ἀρτούχου Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὄπλα δ' εἶχον γέγραφα μακρὰ καὶ λόγγας. 5. Αἱ δὲ ὄχθαι αὐταὶ ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον·

ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω ὡς περ χειροποίητος· ταύτη ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὔτε ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μὴ, ἤρπαζεν ὁ ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμὸν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους σὺν τοῖς ὄπλοις· Ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὀρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὀρῶσι δὲ τοὺς διαβαίνειν κωλύσσοντας, ὀρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτόματοι περιῶνῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὅπου σὸν ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν ἐρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγεῖται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἤδετό τε καὶ ὡς τάχιστα ἕως ὑπέφαιεν ἐθύοντο πάντες παρόντες οἱ στρατηγοὶ· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώτου. Καὶ ἀπύοντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἤδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεύδοι ἐπεγείραντα εἰπεῖν εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπειτα κατιδοίεν ἐν τῷ πέτρῳ ἐν πέτραις καθηκούσαις ἐπὶ αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὡς περ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀντροῦδει. 12. Ἰδοῦσι δὲ σφισι δόξα ἀσφαλὲς εἶναι διαβῆναι οὐδὲ γὰρ τοῖς πολεμίοις ἰππεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβαίνειν πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγγεῖν ἐκέλευσε καὶ εὐχεσθαι τοῖς φήρασι θεοῖς τὰ τε ὄνειράτα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελεῖσαι. Σπείσας δὲ εὐθύς

ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγοῦνται ταῦτα
 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες
 δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέ-
 σαντες τοὺς στρατηγούς ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαῖεν
 καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πάσχοιεν
 κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ
 διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομέ-
 νειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων
 διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγοῦντο
 δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ
 τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἰππέ-
 ων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ,
 ἔθευτο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος
 καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε
 καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν
 ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντις ἐσφα-
 γιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξενόν τε καὶ ἐσφεν-
 δόνων· ἀλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια,
 ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀηγάλαζον· συνωλόλυζον
 δὲ καὶ αἱ γυναῖκες ἅπασαι. Πολλαὶ γὰρ ἦσαν ἑταῖραι ἐν τῷ
 στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ ὁ δὲ Ξενο-
 φῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κρά-
 τος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν
 Ἀρμενίων ὄρη· προσποιούμενος ταύτῃ διαβάς ἀποκλείσειν τοὺς
 παρὰ τὸν ποταμόν ἰππεῖς. 21. Οἱ δὲ πολέμιοι ὀρῶντες μὲν τοὺς
 ἀμφὶ Χειρίσοφον εὐπετιῶς τὸ ὕδωρ περῶντας, ὀρῶντες δὲ τοὺς ἀμφὶ
 Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποκλεισθῆϊσαν
 φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω.
 Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22.
 Λύκιος δὲ ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ Αἰσχίνης ὁ τὴν τάξιν
 ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον ἐπεὶ εἴρων ἀνὰ κράτος
 φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβίον μὴ ἀπολείπεσθαι
 ἀλλὰ συνεχβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διεβη,
 τοὺς μὲν ἰππέας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας

ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινον ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἰππίας φεύγοντας, ὁρῶντες δὲ ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπονσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δὲ ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὸ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι ὡς ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλομένους καὶ ὀλίγους ἤδη φαινομένους, θᾶττον δὴ ἐπήεσαν φῶδᾶς τινας ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῶν ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμπει ἄγγελον κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκλισμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῶ παρήγγειλεν, ἐπειδὴν σφενδόνῃ ἐξικηῖται καὶ ἀσπίς ψοφῇ, πικαιώσαντας θεῖν αἰεὶ εἰς τοὺς πολεμίους· ἐπειδὴν δὲ ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτικῆς σημίγῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρῳ ἡγεῖσθαι μὲν τοῖς οὐραγοῖς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξι εἶχεν, ὡς μὴ ἐμποδίζεῖν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο ὃς ἂν προῶτος ἐν τῇ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς, πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ᾤχοντο ἐπιμηλῆσόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἑταιρῶν, ἐνταῦθα δὲ ἐπέκειντο

θρασεώς καὶ ἤρχοντο σφενδοῦν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὄρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δ' οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ἀπλισμένοι, ὡς μὲν ἐν τοῖς ὄρεσιν, ἰκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἰκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμοιοι ἔφευγον πολὺ ἔτι θᾶττον· οἱ δ' Ἕλληνες τὰ ἐναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CAP. IV.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους οὐ μῖον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείον εἶχε τῷ σατραπί, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπέσσαν, ἐπιτήδεια δ' ἦν δαψιλῆ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν δύο παρασάγγας δέκα μέγρις ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ἐπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεὶ φίλος γενόμενος· καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλεία ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἰππείας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἀρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἠρώτων τί θέλοι. 6. Ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέοιντο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν τρεῖς διὰ πεδίου παρα-

σάγγας πεντεκαίδεκα· και Τηριβάζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὡς δέκα σταδίους· και ἀφίκοντο εἰς βασιλεια και κόμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. 8. Στρατοπεδενομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν πολλή· και ἔωθεν ἔδοξε διασκηρῆσαι τὰς τάξεις και τοὺς στρατηγούς κατα τὰς κόμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα και ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα ἔχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερῆα, σῖτον, οἶνους παλαιούς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. Τῶν δὲ ἀποσκευασμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στρατεύματα και νύκτωρ πολλὰ πυρὰ φαίνοντο. 10. Ἐδόκει δὲ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηρῶν, ἀλλὰ συναγαγεῖν τὸ στρατεύματα πάλιν. Ἐντεῦθεν συνῆλθον· και γὰρ ἐδόκει διαιθριάξιν. 11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἀπλετος, ὥστε ἀπέκρυσσε και τὰ ὄπλα και τοὺς ἀνθρώπους κατακειμένους· και τὰ ὑποζύγια συνεπόδισεν ἢ χιῶν· και πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεινὸν ἦν ἢ χιῶν ἐπιπεπτωκυῖα ὅταν μὴ παραρόνηι. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίξειν ξύλα, τάχ' ἀν' ἀναστὰς τις και ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. 13. Ἐκ δὲ τούτου και οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον και ἐχρίοντο· πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον και σησάμινον και ἀμυγδάλινον ἐκ τῶν πικρῶν και τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων και μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηρῆτέον εἶναι εἰς τὰς κόμας εἰς στέγας. Ἐνθα δὲ οἱ στρατιῶται σὺν πολλῇ κραυγῇ και ἡδονῇ ἦσαν ἐπὶ τὰς στέγας και τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπήσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἐπεμφαν τῆς νυκτὸς Δημοκράτην Τεμενίτην ἄνδρα δόντες ἐπὶ τὰ ὄρη, ἐνθα ἔφασαν οἱ ἀποσκευασμένοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει και πρότερον πολλὰ ἦδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα και τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν και φαρέτρην και σάγαριν οἶανπερ και αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ'

ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς ἤπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθύς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπίκτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφηνον· ὁμοῦ δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἢ Τηρίβαζον εἶλω καὶ ἐν αὐτῇ κλίνας ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχοοὶ φάσκοιτες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοὶ, ἔδοκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλειμμένοις. Καὶ εὐθύς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήγασαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CAP. V.

1. Τῇ δ' ὑστεραίᾳ ἔδοκει πορευτέον εἶναι ὅπῃ δύναντο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθύς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλοὺς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτιθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ τῶν μάντεων τις εἶπε σφαγιάζεσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφα-

νῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὄργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι ἤκοντες καὶ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυρὸς ἢ ἄλλο τι ὧν ἔχοιεν βρωτόν. 6. Ἐνθα δὲ μετεδίδουσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βόθροι ἐγίνοντο μεγάλοι ἔστει ἐπὶ τὸ δάπεδον· οὐ δὲ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὄλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξεροφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγήσει ὃ τι τὸ πάθος εἶη. 8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμῶσι καὶ εἴαν τι φάγωσιν ἀναστήσονται, περιωὴν περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὄργη βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν. Ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κόμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κόμης πρὸς τῇ κρήνῃ γυναικας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. Αὐταὶ ἡρώτων αὐτοὺς τίνες εἶεν. Ὁ δὲ ἐρμηνεὺς εἶπε Περσιστὶ ὅτι παρὰ βασιλείως πορεύοντο πρὸς τὸν σατραπήν. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὀψὲ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τῆν ὁδὸν ἐνκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἰ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοντο· τῶν δὲ ποδῶν, εἰ τις κινοῖτο καὶ μηδέποτε ἤσυχίαν ἔχοι καὶ εἰ τὴν νύκτα ὑπολούοιτο.

14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς πόδας οἱ ἰμάντες καὶ τὰ ὑποδήματα περιεπήγνυτο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβατῖναι αὐτοῖς πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἰκάζον τετηκέναι· καὶ τετήκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν νάπη. Ἐνταῦθα ἐκτραπόμενοι ἐκαθῆντο καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς ἦσθετο, εἶδειτο αὐτῶν πάση τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελεντῶν ἐχαλέπαινε. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῶ θορόβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες ἄτε ὑγαιίνοντες ἔξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι δεῖσαντες ἦσαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσι τινες ἐπ' αὐτούς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακῇ οὐδεμίᾳ καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στρατεύμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠγλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπνοί, φυλακὰς οἷας εἰδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προίεσαι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκευομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδωσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἰκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κόμῃ, ἔνθα Χειρίσοφος ἠγλίετο. 23. Ἐπεὶ δὲ

συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κόμας ἀσφαλὲς εἶναι τὰς τάξεις σκητροῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενον, οἱ δὲ ἄλλοι, διαλαχόντες ὡς ἐώρων κόμας ἐπορνούοντο, ἕκαστοι τοὺς ἐαυτῶν ἔχοντες.

24. Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέ-
ναι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κόμην ἦν
εἰλίχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ
τὸν κωμάρχην· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτα-
καίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐνάτην ἡμέραν γεγα-
μημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων, καὶ οὐκ ἤλω ἐν
ταῖς κόμαις. 25. Αἱ δ' οἰκίαι ἴσαν κατάγειοι, τὸ μὲν στόμα
ὡσπερ φρέατος, κάτω δ' εὐρεῖται· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίους
ὄρνυται, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς
οἰκίαις ἴσαν αἶγες, ὄλες, βόες, ὄρνιθες, καὶ τὰ ἔχοντα τούτων· τὰ
δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ
καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρῃσιν· ἐνήσαν δὲ
καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μεί-
ζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει,
ὅποτε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνν ἄκρατος
ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάνν ἡδὺν συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κόμης ταύτης σύν-
δειπνον ἐποιήσατο καὶ θαρρῆν αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν
τέκνων στερήσειτο τῆς τε οἰκίαν αὐτοῦ ἀντεπλήσαντες τῶν ἐπιτη-
δειῶν ἀπίαςιν, ἦν ἀγαθὸν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται
ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ
φιλοφρονούμενος οἶνον ἔφρασεν ἐνθα ἦν κατορωρηγμένος. Ταύτην
μὲν οὖν τὴν νύκτα διασκηθήσαντες οὕτως ἐκομῆθησαν ἐν πᾶσιν
ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην
καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ' ἐπιούσῃ ἡμέ-
ρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο.
ὅπου δὲ παρὶο κόμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κόμαις καὶ κα-
τελάμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδα-
μόθεν ἀφίεσαν, πρὶν παραθεῖναι αὐτοῖς ἄριστον· 31. οὐκ ἦν δ'
ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρτια, ἐρίφια,
χοίρτια, μόσχεια, ὄρνιθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις
τοῖς δὲ κριθίνοις. 32. Ὅποτε δὲ τις φιλοφρονούμενός τῃ βούλοιο

προπιεῖν, εἰλκεν ἐπὶ τὸν κρατῆρα· ἐνθεν ἐπικύψαντα ἔδει ῥοφῶντα πίνειν ὥσπερ βοῦν. Καὶ τῷ κωμάρχη ἐδίδουσαν λαμβάνειν ὃ τι βούλοιο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κἀκείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὃ τι δέοι ποιεῖν. 34. Ἐπεὶ δὲ ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοιῆν δὴ ἀνηρώτων τὸν κωμάρχη διὰ τοῦ περσιζόντος ἐρμηνέως τίς εἶη ἡ χώρα· Ὁ δ' ἔλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἠρώτων τίνοι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγεν ὅτι βασιλεῖ δασμὸς· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ἄδὸν ἔφραζεν ἢ εἶη. 35. Καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκἀκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστω πῶλον. 36. Ἦσαν δ' οἱ ταύτη ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. Ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων καταδύνοντο μέχρι τῆς γαστροῦ.

CAP. VI.

1. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρίσοφω, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχη, πλὴν τοῦ νιοῦ ἄρτι ἡβάσκοτος. Τοῦτον δ' Ἐπισθένεια Ἀμφιπολίτη παραδίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναξείψαντες ἐπορεύοντο. 2. Ἠγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος. Καὶ ἦδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγεν ὅτι οὐκ εἴεν ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδρασε δ' οὐ. 3. Ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδράς ᾤχετο κατα-

λιπῶν τὸν νιόν. Τοῦτό γε δὴ Χειρισόφωρ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἠράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρήτο.

4. Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμούς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμὸν, εὖρος πλεθριαῖον.

5. Ἐντεῦθεν ἐπορεύθησαν σταθμούς δύο παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρισόφωρ δὲ ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων ὡς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάζῃ τοῖς πολεμίους· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φύλαγος γένοιτο τὸ στρατεύμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφυλάκες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε·

Οἱ μὲν πολέμοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὦρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὖριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι ἐπὶ τοὺς ἀνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ὁρῶντες ἡμᾶς πολέμοι θαρσάλευτοι εἰσονται καὶ ἄλλους εἰκὸς τούτων θαρρόντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω· εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὁρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἀνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἄλλ' ἢ κατὰ ταύτην τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμον ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας ἢ δυνόμεθα μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἀνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶον ὄρθιον ἀμαχεὶ ἰέναι ἢ ὁμαλὲς ἐνθεν καὶ ἐνθεν πολεμίων ὄντων· καὶ νύκτωρ ἀμαχεὶ μᾶλλον ἢ τὰ πρὸ ποδῶν ὁρᾶταις ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεὶ

ιοῦσιν εὐμενεστέρα ἢ ὀμαλή τὰς κεφαλὰς βαλλομένοις. 13. Καὶ κλέπαι οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἰέναι, ὡς μὴ ὀραῖσθαι· ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησῶν παρέχειν. Δοκοῦμεν δ' ἂν μοι ταύτη προσποιούμενοι προσβάλλειν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μέντοι γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμοι. 14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; Ἵμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι ἐστὲ τῶν ὁμοίων εὐθὺς ἐκ παιδῶν κλέπτειν μελετᾶν· καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. Ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστὶν ἐὰν ληφθῆτε κλέπτοντες μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρὸς ἐστὶν ἐπιδειξασθαι τὴν παιδείαν, καὶ φυλάσασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινούς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχει ἀξιοῦνται· ὥστε ὦρα καὶ σοὶ ἐπιδεικνυσθαι τὴν παιδείαν. 17. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφυλάκας ἔχων ἐπειδὴν δειπνήσωμεν ἰέναι καταληφόμενος τὸ ὄρος. Ἐγὼ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐρεπομένων ἡμῖν κλωπῶν ἔλαβόν τισας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσί· ὥστε ἐάνπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἐσται. 18. Ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μινεῖν ἔτι ἐπειδὴν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ γῆν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἰέναι καὶ λείπειν τὴν ὀπισθοφυλακίαν; ἀλλ' ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνονται. 20. Ἐκ τούτου Ἀριστῶννος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων καὶ Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποιήσαντο ὅποτε ἔχοιεν τὰ ἄκρα πυρὰ καίειν πολλά. Ταῦτα συνθέμενοι ἤριστων. 21. Ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στρατεύμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάζειν.

22. Ἐπειδὴ δὲ εἰδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες

ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δ' ἄλλοι αὐτοῦ ἀνεπαυοντο. Οἱ δὲ πολέμιοι ὡς ἤσθοντο ἐχόμενον τὸ ὄρος, ἐρηγώρῃσαν καὶ ἕκαιον πυρὰ πολλὰ διὰ νυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἤγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπήεσαν.

24. Τῶν δ' αὖ πολέμιον τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθειον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω εἰώρων ἠττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέροντα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κόμας πολλῶν καὶ ἀγαθῶν γεμούσας ἤλθον.

CAP. VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δὲ ἀφίκοντο εἰς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθύς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοιτῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Ἀλλὰ μα αὕτη πάροδος ἔστιν ἢν ὀρᾷς· ὅταν δὲ τις ταύτη πειράται

παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῆ, οὕτω διατίθεται. Ἄμα δ' ἔδειξε συντετραμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμίπλευρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστιχότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίνεται ὡς ἡμίπλευθρον, ὃ δεῖ ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. 7. Ἄλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θάττον γὰρ ἀναλώσουσι τοὺς λίθους. Ἄλλὰ πορευόμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται ἢν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον ἢν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλιμάχος Παρόρασιος λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποὶ ὡς ἑβδομήκοντα, οὐκ ἀθροοὶ ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς εἰ δυνατό. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώννμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἕνα λόγον. 10. Ἐνθα δὴ καὶ Καλλιμάχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλεόν ἢ δέκα ἄμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλιμάχον ἅ ἐποίει, καὶ τὸ στρατεύμα πᾶν θεώμενον, δεῖσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώννμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας οὔτ' ἄλλον οὐδένα χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλιμάχος ὡς εἶωρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἴντος· ἐν δὲ τούτῳ παρέθει αὐτοὺς Ἀριστώννμος Μεθυδριεὺς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεπιοῦντο ἀρετῆς καὶ διη-

γωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. Ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδείς πέτρος ἄνωθεν ἠρέχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥίπτουσαι τὰ παιδία εἶτα καὶ ἑαυτὰς ἐπικατεῖρῶντιον· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδὼν τινα θέοντα ὡς ῥίφοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάντῃ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπὶ παρασάγγας πενήκοντα. Οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἦτρου, ἀντὶ δὲ τῶν πτερόγων σπάρτα πικνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο· καὶ ἀποτέμοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρευον ὀπίστε οἱ πολέμοι αὐτοὺς ὄψεσθαι ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηγῶν μίαν λόγχην ἔχον. Οὗτοι ἐνέμενον ἐν τοῖς πολιέμασιν· 17. ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληες, εἶποντο αἰεὶ μαχόμενοι· ὄφκον δὲ ἐν τοῖς ὄχουοῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληες, ἀλλὰ διετράφησαν τοῖς κτήρεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εἶρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκνθινῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην· ἣ ἐκαλεῖτο Γυμνίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄφονται θάλατταν· εἰ δὲ μὴ, τεθνᾶναι ἐπηγγέλλετο. Καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθειρεῖν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρα· ὄνομα δὲ τῷ ὄρει ἦν Θήχης.

Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, ᾤθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινας καὶ ἐξώγρησαν ἐνέδραν ποιησάμενοι· καὶ γέροντα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγένετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμον ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶν μείζων ἐγγνετο ἢ βοὴ ὅση δὴ πλείους ἐγγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῶν Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον καὶ Ἀνικιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα καὶ παρεγγνώντων. Ἐνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρυόντες. Καὶ ἐξακινήσας ὅτον δὴ παρεγγήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιούσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνέτιθεσαν δερμάτων πλήθος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέροντα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέροντα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικὸν δέκα· ἦτι δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμη δὲ δείξας αὐτοῖς οὐ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ᾗχετο τῆς νυκτὸς ἀπίων.

CAP. VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμὸν τρεῖς παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὄριζε τὴν τῶν Μακρῶνων χώραν καὶ τὴν τῶν Σκυθικῶν. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν εἰς ὃν ἐπέβαλλεν ὁ ὄριζων δι' οὗ εἶδε διαβῆναι. Ἦν δὲ οὗτος δαυὸς δένδρεσι παρῆσι μὲν οὐ, πν-

κνοις δέ. Ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἕκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες ἔχοντες γέροα καὶ λόγχας καὶ τριχίνους χιτῶνας κατατιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρύπτουσι· ἐξικνουῦντο δὲ οὐ οὐδ' ἔβλαπτον οὐδέν.

4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλενκέναι, λέγων ὅτι γινώσκοι τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατριδα εἶναι· καὶ, εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγου καὶ μάθε πρῶτον αὐτῶν τίνες εἰσίν. Οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοῖνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται, καὶ χρήζουσιν ἡμῖν πολέμοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκεῖνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύρατο ἀμφοτέροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβάσοντες ἐν μέσοις ἀναμειγμένοι τοῖς Ἕλλησιν· καὶ ἀγορὰν οἷαν ἐδύνατο παρεῖχον· καὶ διήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτῳ οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρατάξαντο κατὰ φάλαγγα ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται. 10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐδοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διασπασμένην ὀρῶσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιτεύσουσιν ἡμῶν οἱ πολέμοι καὶ τοῖς περιττοῖς χρήσονται ὅτι ἂν βούλωνται· εἰ δ' ἐπὶ ὀλίγων τεταγμένοι ἴωμεν,

σὺδὲν ἂν εἶη θαναμαστὸν εἰ διακοπεῖη ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους το οὔτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἢ τε ἂν εὐδοκῶν ἢ ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίους εἰσελθεῖν ἐνθεν καὶ ἐνθεν λόγων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόγον ὀρθιον προσιόντα. Ἐάν τε τις πιέζῃται τῶν λόγων, ὁ πλησίον βοηθήσει· ἦν τε εἰς πη δυνηθῇ τῶν λόγων ἐπὶ τὸ ἄκρον ἀνυβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποίησαν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιῦ ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὗτοί εἰσιν οὓς ὁράτε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ ἦδη εἶναι ἐνθα πάλαι ἐσπεύδομεν· τούτους ἦρως δυνώμεθα καὶ ὤμους δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατὸν· τοὺς δὲ πελταστάς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐώνυμου ἔξω, τοὺς δὲ τοῦ δεξιῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἕκαστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παμνίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμοι ὡς εἶδον αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπιάσθησαν, καὶ πολὺ τῆς ἑαυτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτούς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρναν, νομίσαντες φεύγειν ἀνά κράτος ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφίπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμοι ὡς ἦρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τάπιτῆδεια πολλὰ ἐχούσας.

20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφροσές τε ἐγίνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἴστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσι ἐφίκεσαν· οἱ δὲ πολὺ μαυνομένοις· οἱ δὲ καὶ ἀποθνησκουσιν. 21. Ἐκείντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πον ὄραν ἀνεφρόνον· τρίτη δὲ καὶ τετάρτη ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἰκουμένην, ἐν τῷ Εὐξείνῃ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χῶρᾳ. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμας. 23. Κάντεῦθεν ὀρμώμενοι ἐληΐζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδωσαν βοῦς καὶ ἄλλα καὶ ὄνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὗξαντο παρεσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἱκανοὶ βόες ἀποθῆσαι τῷ Διὶ τῷ Σωτήρῃ καὶ τῷ Ἡρακλεῖ ἡγεμόνῃ καὶ τοῖς ἄλλοις δὲ θεοῖς ἃ εὗξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἐνθαπερ ἐσκήνον· εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὃς ἔφηγε παῖς ἔτι ὢν οἰκοθεν, παῖδα ἄκων κατακτανῶν ξυήλη πατάξας,) δρόμον τε ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκῶς εἴη. Ὁ δὲ δαίξας οὐπερ ἐσθηκότες ἐτύγγαρον, Οὐτός ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτω; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρηῆτες πλείους ἢ ἐξήκοντα ἔθειον· πάλην δὲ καὶ πηγμὴν καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θεία ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἄτε θεωμένων τῶν ἐταίρων πολλὴ φιλονεκία ἐγένετο. 28. Ἔθειον δὲ καὶ ἵπποι· καὶ ἔδει

αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀναστρέψαν-
τας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ
ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μύλις βάδην ἐπορεύ-
οντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλωσ καὶ παρακλίσεις
ἐγίγνετο αὐτῶν.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ε΄.

CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλλη-
νες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξεί-
νῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοιτο, καὶ
ὡς ἀπέθυσαν ἅ εὐξάντο σωτήρια θύσειν ἐνθα πρῶτον εἰς φίλιαν
γῆν ἀφίκοιτο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ δὲ τούτου
συνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς πορείας. Ἀνίστη δὲ
πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη,
ὦ ἄνδρες, ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων
καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχό-
μενος· ἐπιθυμῶ δὲ ἤδη παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν
ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς καθεύδων
ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται
ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ
παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνίστη καὶ εἶπεν ὧδε. 4. Φί-
λος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυγγάνει.
Ἦν οὖν πέμπητέ με, οἴομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα
τὰ ἡμᾶς ἄξοντα. Ἵμεῖς δ' εἴπερ πλεῖν βούλεσθε, περιμένετε ἕστ'
ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται
ἡσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τοῦτον Ξενοφῶν ἀνίστη καὶ ἔλεξεν ὧδε· Χειρίσοφος
μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. Ὅσα μοι οὖν
δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν
τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορά ἐ-
στιν ἰκανὴ οὔτε ὅτου ἀνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἡ δὲ
χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἣν ἀμελῶς τε

καὶ ἀφυλάκτως πορευήσθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἄλλά μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πιθανῶσαι, ὡς σῶζησθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 8. Ἔδοξε ταῦτα. Ἔτι τοίνυν ἀκούσατε καὶ τὰδε. Ἐπὶ λείαν γὰρ ἡμῶν ἐκπορεύονται τινες. Οἴομαι οὖν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ συμπαρασκευάζωμεν εἴαν τι δεῖ· κἂν βοηθῆσαι τισι καιρὸς ἦ, εἰδῶμεν ὅποι δεήσει βοηθεῖν· καὶ εἴαν τις τῶν ἀπειροτέρων ἐγχειρῇ τι ποιεῖν, συμβουλευόμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι. Ἐὰν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἂν δύναντο ἡμᾶς θηρᾶν οἱ πολέμιοι. Ἔτι τοίνυν τὰδε ὁρᾶτε. 10. Εἰ μὲν ἠπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν εἶδε ὧν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτ' ἀδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλεουσόμεθα· εἴαν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὅρῶ δ' ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ φυλάττωμεν αὐτὰ τὰ πηδάλια παραλυόμενοι ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἷας δεόμεθα. Ἔδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν καταγάγωμεν ὅσον ἂν χρόνον ἡμῶν ἕνεκεν μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἅς δυσπόρους ἀκούομεν εἶναι ταῖς παρὰ θάλατταν οἰκουμέναις πόλεσιν ἐντειλασθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὴ ἀνέκραγον ὡς οὐ δέοι ὁδοιπορεῖν. Ὁ δὲ ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν λέγων ὅτι θᾶττον ἀπαλλάξονται ἢ ἐυποροὶ γέγονται αἱ ὁδοί. 15. Ἔλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζουντίων, ἧ ἐπέστησαν Λέξιππον Λάκωνα περιόικον.

Οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδράς ᾗχτο ἐξω τοῦ Πόντου, ἔχων τὴν ταῦν. Οἷτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος. 16. Ἐλαβον δὲ καὶ τριακόντορον, ἣ ἐπεστάθῃ Πολυκράτης Ἀθηναῖος· ὃς ὅποσα λαμβάνοι πλοῖα κατήγευ ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἐξαιρούμενοι φύλακας καθίστασαν ὅπως σῶα εἴη· τοῖς δὲ πλοίοις ἐχρήσαντο εἰς παραγωγὴν. 17. Ἐν ᾧ δὲ ταῦτα ἦν ἐπὶ λείαν· ἐξήσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐνετύγγανον οἱ δὲ καὶ οὐ. Κλειάνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

CAP. II.

Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπανθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζοντιῶν ἐξάγει εἰς Δρίλας τὸ ἦμισον τοῦ στρατεύματος, τὸ δὲ ἦμισον κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, αἵτε ἐκπεπωκότες τῶν οἰκιῶν, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθητο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι ὀπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὄρεινὰ καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρα οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπήσαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὅς ἢ βοῦς ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφευγός. Ἐν δ' ἦν χωρίον μητρόπολις αὐτῶν. Εἰς τοῦτο πάντες συνερόνηκσαν· περὶ δὲ τούτου ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν διαβάντες τὴν χαράδραν ὀρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέβαλλον πρὸς τὸ χωρίον. Συνείποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς διςχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφος ἦν περὶ αὐτὸ εὐρεῖα ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκναὶ ξύλιναί πεποιημέναι,) ἀπίεσαι

δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δ' οὐκ ἐδύναντο ἀποτρέχειν, (ἦν γὰρ ἐφ' ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν,) πέμπουσι πρὸς Ξενοφῶντα, ὃς ἤγειτο τοῖς ὀπλίταις. 7. Ὁ δ' ἔλθων λέγει ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὐτε λάβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὐτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα· αὐτὸς δὲ διαβάς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάσειν ὡς ἀλόγτος ἂν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, εἰεῖν δ' ἂν φόντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν συνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντις ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγούς ἐπεμπε διαβιβάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας τοὺς πελταστάς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἤκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίουν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, ὡς ὀπότεν σημήνη ἀκοντίζειν δεῆσον· καὶ τοὺς τοξότας ἐπιβεβλησθαι ἐπὶ ταῖς νευραῖς, ὡς ὀπότεν σημήνη τοξεύειν δεῆσον· καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἐπεμπε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκευάστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιοῦντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ συνεώρων· μνηοειδῆς γὰρ διὰ τὸ χωρίον ἢ τάξις ἦν· 14. ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ ἐφθέγγετο, ἅμα τε τῷ Ἐνναλίῳ ἠλάλαξαν καὶ ἔθεον δρόμῳ οἱ ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχοι, τοξεύματα, σφενδόνας καὶ πλεῖστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Ἐπὶ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς καταθέμενοι τὰ ὄπλα ἐν χιτῶν μόνον ἀνέβησαν, καὶ ἄλλος ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ

οἱ ψιλοὶ εἰσδραμόντες ἤρπαζον ὅ τ' ἕκαστος εἰδύνατο· ὁ δὲ Ξενοφῶν στάς κατὰ τὰς πύλας ὀπόσους εἰδύνατο κατεκόλυε τῶν ὀπλιτῶν ἔξω· πολέμοι γὰρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς.

17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου κραυγὴ τ' ἐγίνετο ἔνδον καὶ ἔφηνον οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δὲ τις καὶ τετραωμένος· καὶ πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον ὅτι ἄκρα τέ ἐστὶν ἔνδον καὶ οἱ πολέμοι πολλοὶ, οἱ παίωνσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἰέναι εἴσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἴετο πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω ὠθούμενοι καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν.

19. Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρπᾶσθη καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλίται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τῆς ἐπὶ τὴν ἄκραν φέρουσαν.

20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν εἰ οἶόν τ' εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλῆς· ἄλλως δὲ πάνν χαλεπὸν εἶδοκει εἶναι ἀπελθεῖν· σκοποῦμένοις δ' αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.

21. Ἐνταῦθα παρεσκευάζοντο τὴν ἀφοδὸν, καὶ τοὺς μὲν σταυροῖς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέροια καὶ λόγχας ἔχοντες καὶ κνημίδας καὶ κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φεροῦσης ὁδοῦ.

23. ὥστ' οὐδὲ διώκειν ἀσφαλῆς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπερρήπτον ἀνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερὰ ἦν ἐπιούσα.

24. Μαχομένων δ' αὐτῶν καὶ ἀπορομένων θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. Ὡς δ' αὕτη συνέπιπτεν, ἔφηνον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν.

25. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλινα ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφηνον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν.

26. Οἱ δὲ κατὰ τὸ στόμα δὴ

ἔτι μόνοι ἐλύπον καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγγανον ἔξω ὄντες τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἦδη ἦν, ἐνήψαν· ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλὴν τῆς ἄκρας.

28. Τῇ δ' ὑστεραία ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρηνὴς γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο. 29. Καὶ ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβῶν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσποιεῖτο τοὺς πολέμιους πειρᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκαῖ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινε. Ἐπεὶ δὲ ἐδόκει ἦδη ἱκανὸν ὑπεληλυθέναι τῷ Μυσῷ ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ ὃς ἔξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρηῖτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν· 32. ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξούντες τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

CAP. III.

1. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενεῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παιδάς καὶ γυναικας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σοφαίετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰςβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιουμένη ἦν. 2. Καὶ ἀφικνούνται πορευόμενοι εἰς Κερασῶντα τριταῖο πόλιν Ἑλληνίδα ἐπὶ θα-

λάττη Σινωπέων ἄποικον ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὄπλοις ἐγίνετο καὶ ἀριθμὸς, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυριάς· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνος καὶ εἴ τις νόσῳ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε.

5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος, ἀνάθημα ποιησάμενος ἀνατίθεισιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησανρόν καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας ὅτε ἀπήει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἵνα, καὶ ἐπέστειλεν, ἦν μὲν αὐτὸς σωθῆ, εὐατῶ ἀποδοῦναι· εἰ δέ τι πάθοι, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι ὅ τι οἴοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἔφηνεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ἀνεῖται τῇ θεῷ ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτιγχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραρρέει, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχοι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θῆραι πάντων ὁπόσα ἐστὶν ἀγρενόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν δὲ αἰεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὠραῖα θυσιάαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετέιχον τῆς ἐορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφριτα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς τομῆς λάχος, καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἐορτὴν οἱ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες συνεθήρων· καὶ ἠλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρον, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ ἡ χώρα ἢ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν

πορεύονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπία Διὸς ἱεροῦ. Ἐνὶ δ' ἐν τῷ ἱερῷ χώρῳ καὶ ἄλση καὶ ὄρη δένδρων μεστὰ, ἰκανὰ καὶ σὺς καὶ αἴγας καὶ βούς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δ' αὐτὸν τὸν ναὸν ἄλλος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὠραῖα. Ὁ δὲ ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται· καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίττινον χρυσοῦ ὄντι τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΥΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΥΣ, ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.**

CAP. IV.

1. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δ' ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ ὡς διὰ πολεμίας σφερεύσονται τῆς χώρας. Οἱ δ' εἶπον ὅτι οὐ διήσοιεν· ἐπίστενον γὰρ τοῖς χωρίοις. 3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμοί εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα· καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλοιντο συμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἦγεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἱ τε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε μὲν Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος.

5. Ὡ ἄνδρες Μοσσυνοῖκοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα περὶ πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὖς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν συμμαχόντας καὶ τιμωρήσασθαι εἴ τι πώποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὐτίς ἂν τοσαύτην δύναμιν λάβοιτε σύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν

Μοσσυνοίκων ὅτι καὶ βούλοιντο ταῦτα καὶ δέχοιντο τὴν συμμαχίαν
 9. Ἄγετε δὴ, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δεήσεσθε χρήσασθαι, ἢ νοτίμμα-
 χοι ἡμῶν γενώμεθα ; καὶ ὑμεῖς τί οἰοίτε ἔσεσθε ἡμῖν συμπραῖσαι περὶ
 τῆς διόδου ; 10. Οἱ δ' εἶπον ὅτι ἱκανοὶ ἐσμὲν εἰς τὴν χώραν εἰς-
 βάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ
 δεῦρο ἡμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες ἡμῖν συμμαχοῦνται
 τε καὶ τὴν ὁδὸν ἠγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο· καὶ ἡ-
 κον τῇ ὑστεραίᾳ ἄγοντες τριακῆσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ
 τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα·
 ὁ δὲ εἰς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν·
 οἱ δὲ μένοντες ἐξετάζαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα
 ὥσπερ οἱ χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέροα πάντες
 λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλω· ἐν δὲ τῇ δεξιᾷ παλ-
 τὸν ὡς ἐξάπηχυν, ἔμπροσθεν μὲν λόγῃην ἔχον, ὀπισθεν δὲ αὐτοῦ
 τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ
 γονάτων, πάχος ὡς λινοῦ στρωματοδέσμων· ἐπὶ τῇ κεφαλῇ δὲ κράνη
 σκῦτινα, οἷα περὶ τὰ Παφλαγονικὰ, κρώβυλον ἔχοντα κατὰ μέσον,
 ἐγγυτάτα τιαρῶειδῃ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. 14. Ἐντεῦ-
 θεν ἐξήρχε μὲν αὐτῶν εἰς, οἱ δ' ἄλλοι πάντες ἐπορεύοντο ἄδοντες
 ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν
 Ἑλλήνων ἐπορεύοντο εὐθύς πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἐδό-
 κει ἐπιμαχώτατον εἶναι. 15. Ῥικεῖτο δὲ τοῦτο πρὸ τῆς πόλεως
 τῆς μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον
 τῶν Μοσσυνοίκων· καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰεὶ
 τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων.
 Καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὄν κατα-
 λαβόντας πλεονεκτεῖν.

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες
 ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπυγῆς ἕνεκεν. Οἱ δὲ πολέμιοι προσιόν-
 των τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδρα-
 μόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συχνὸν τῶν βαρβάρων καὶ
 τῶν σιναναβάντων Ἑλλήνων τινὰς, καὶ ἐδίωκον μέχρις οὗ εἶδον τοὺς
 Ἑλληνας βοηθοῦντας, εἶτα δὲ ἀποτραπόμενοι ᾤχοντο· 17. καὶ ἀποτε-
 μόντες, τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλήσι καὶ τοῖς
 ἑαυτῶν πολεμίοις· καὶ ἅμα ἐχόρευον νόμφ τινὶ ἄδοντες. 18. Οἱ δ'

Ἕλληνας μάλα ἤχθηοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ ὅτι οἱ ἐξελθόντες Ἕλληνας σὺν αὐτοῖς ἐπεφύευσαν μάλ' ὄντες συγχοί· ὁ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ συγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῶ ὄντι πολέμοι εἰσὶν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς σὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι σὺν τοῖς βαρβάροις ταῦτά πράττειν ἄπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὐτῆς ἥττον τῆς ἡμετέρας τάξεως ἀπολείπονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὓσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις δηλώσετε ὅτι οὐχ ὁμοῖοι ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραία θύσαντες ἐπεὶ ἐκαλλιερήσαντο ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐάννημον κατὰ ταῦτά ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίων ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ τῶν πολεμίων οἱ εὐζωνοὶ κατατρέχοντες τοῖς λίθοις ἔβαλλον. Τούτους οὖν ἀνέστελλον οἱ τοξόται καὶ οἱ πελτασταί· οἱ δ' ἄλλοι βιάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀπ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτράπησαν καὶ οἱ σὺν αὐτοῖς. Ἐνταῦθα γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδίδξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθύς εἶποντο διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλίται ἐν τάξει εἶποντο. 25. Ἐπεὶ δ' ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα μακρὰ, ὅσα ἀνήρ ἂν φέροι μάλιστα, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός.

26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνας, ἀλλ' ὁμοσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσηνι τῶ ἐπ' ἄκρον ἠεροδομημένῳ ὄν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν οὐκ ἤθελεν ἐξελεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν

τοῖς μοσσύνοις κατακαύθησαν. 27. Οἱ δ' Ἕλληνες διαρπάζοντες τὰ χωρία εὗρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημέων πατρίους, ὡς ἔφασαν οἱ Μοσσύνοικοι· τὸν δὲ νέον σίτον σὺν τῇ καλάμῃ ἀποκείμενον ἦσαν δὲ ζεαὶ αἱ πλείσται. 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορεῦσιν εὗρίσκετο τεταριγευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάρυα δ' ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατέα οὐκ ἔχοντα διαφυγὴν οὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔφροντες καὶ ἄρτους ὀπτῶντες. Οἶνος δ' εὗρίσκετο ὃς ἄκρατος μὲν ὄξυς ἐφαίνετο εἶναι ὑπὸ τῆς ἀνστηρότητος· κερασθεῖς δὲ εὐώδης τε καὶ ἰδύς.

30. Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς συμμαχήσασιν τῶν Μοσσυνοίκων. Ὅποσα δὲ καὶ ἄλλα παρήεσαν χωρία τῶν σὺν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδάτατα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείστα τοιάδ' ἦν τῶν χωρίων· ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλείον αἱ δὲ μείον· ἀναβοῶντων δὲ ἀλλήλων συνήκουον εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως. Οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παιδας τῶν εὐδαιμόνων σιτεντοῦς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ πλάτος καὶ τὸ μῆκος εἶναι· ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμιον. 33. Ἐζήτουν δὲ καὶ ταῖς ἐταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς συγγίνεσθαι· νόμος γὰρ ἦν οὗτος σφίσι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστον τῶν Ἕλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὄχλῳ ὄντες ἐποίουν ἄπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, ἄλλως δὲ οὐκ ἂν τολμῶεν· μόνου τε ὄντες ὅμοια ἐπραττον ἄπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε θαντοῖς καὶ ἐγέλων ἐφ' θαντοῖς καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

CAP. V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτῶ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσουνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοῦς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺν ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἤτιον ἱερυνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναι τι· καὶ τὰ ξένια ἃ ἦκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμειναι κελεύσαντες ἔστε βουλευσαιντο ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων τέλος ἀπεδειξαντο οἱ μάντις πάντες γνώμην ὅτι σὺν δαμῇ προσίοιτο οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὡς διὰ φιλίας πορευόμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σιωπέων ἀποίκους, ὄντας δ' ἐν τῇ Τιβαρηνῶν χώρῃ.

4. Μέχρις ἐνταῦθα ἐπέλευσεν ἡ στρατιὰ. Πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνου πλήθος ὀκτῶ μηνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἀγορὰν, οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθενούντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σιωπῆς πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, (ἦν γὰρ ἐκείνων, καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἤκουον δημομένην· καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἐκατόννμος δεινὸς νομιζόμενος εἶναι λέγειν. 8. Ἐπεμψεν ἡμᾶς, ὃ ἄνδρες στρατιῶται, ἡ τῶν Σιωπέων πόλις ἐπαινέσοντάς τε ὑμᾶς ὅτι ἐνικάτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ συνησθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστε.

9. Ἀξιοῦμεν δὲ, Ἕλληνες ὄντες καὶ αὐτοὶ, ἐφ' ὑμῶν ὄντων Ἕλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποθ' ὑπὴρξάμεν κακῶς ποιῶντες. 10. Κοτυωρίται δὲ οὗτοί εἰσι μὲν ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῶν φέρουσι· οὗτοι τεταγμένοι καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡς αὐτῶς· ὡς θ' ὁ τι ἂν τούτους κακὸν ποιήσητε ἢ Σινοπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βία παρεληλυθότας ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῶν καὶ Κορύλλαν καὶ Παφλαγονίας καὶ ἄλλον ὄντινα ἂν δυνώμεθα φίλον ποιῆσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δὲ, ὦ ἄνδρες Σινοπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσώσάμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατὸν ἅμα τε χρήματα ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι.

14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζούντι μὲν, παρεῖχον γὰρ ἡμῶν ἀγορὰν, ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἠγοῦντο κακῶς ἐποιῶμεν ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ αὐτοὺς ὁποῖων τινῶν ἡμῶν ἔτυχον· πάρεσι γὰρ ἐνθάδε οὓς ἡμῶν ἠγεμόνας διὰ φιλίαν ἢ πόλιν συνέπεμψεν. 16. Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλ' ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλείως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβερούς ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρεῖχον. 18. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἷαν ἐδύναντο παρεῖχον, φίλους τε ἐνομιζόμεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19. Κοτυωρίτας δὲ, οὓς ὑμετέροισι φατέ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἰτιοὶ εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῶν, ἀλλὰ κλείσαντες τὰς πύλας οὐτ' εἰσω ἐδέχοντο οὐτ' ἔξω ἀγορὰν ἔπεμπον· ἠτιῶντο δὲ τὸν παρ' ὑμῶν ἀρμοστήν τούτων αἴτιον εἶναι. 20. Ὅ δὲ λέγεις βία παρεληλυθότας σκηνοῦν, ἡμεῖς ἤξιοῦμεν τοὺς κάμνοντας

εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφρων τὰς πύλας, ἢ ἡμᾶς ἰδέχτο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν δαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ ὣσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῶν ἢ κομίσασθαι ὅταν βουλώμεθα. 21. Οἱ δ' ἄλλοι, ὡς ὁρᾶτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποῖῃ, ἀντενποιεῖν· ἂν δὲ κακῶς, ἀλέξασθαι. 22. Ἄ δὲ ἠπειλήσας ὡς ἦν ὑμῖν δοκῇ Κορύλλαν καὶ Παφλαγῶνας συμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἢ πολεμήσομεν καὶ ἀμφοτέροις· ἤδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν· ἂν δὲ δοκῇ ἡμῶν, καὶ φίλον ποιήσομεν τὸν Παφλαγῶνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν συμπράττοντες αὐτῷ ὧν ἐπιθυμεῖ φίλοι γίγνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ συμπρέσβεις τῷ Ἐκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλ' ἐπιδείξοντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἦν μὲν ἔλθῃτε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδοῖναι ἅ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. 25. Ἐκ τούτου ξενία τε ἐπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια διελέγοντο τὰ τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπνυθάνοντο καὶ ὧν ἑκάτεροι ἰδέοντο.

CAP. VI.

1. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δ' ὑστεραία συνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἰδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἴτε γὰρ περὶ δέοι πορεύεσθαι, χρήσιμοι ἂν ἰδόκουν εἶναι οἱ Σινωπεῖς ἠγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν ἰδόκει Σινωπέων· μόνοι γὰρ ἂν ἰδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκούντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις συνεβουλεύοντο, καὶ ἤξιον Ἑλλη-

νας ὄντας Ἑλλησι τούτω πρῶτον καλῶς δέχεσθαι τῷ εἴνους τε εἶναι καὶ τὰ βέλτεστα συμβουλεύειν.

3. Ἀναστάς δὲ Ἐκατόντημος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγόνα φίλον ποιήσουσιντο, ὅτι οὐχ ὡς τοῖς Ἑλλησι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάρους φίλους εἶναι τοὺς Ἑλληνας αἰρήσονται. Ἐπεὶ δὲ συμβουλεύειν ἐκέλευον, ἐπευξάμενος ὡςδε εἶπεν· 4. Εἰ μὲν συμβουλεύοιμι ἃ βέλτεστά μοι δοκεῖ εἶναι, πολλά μοι κάγαθὰ γένοιτο· εἰ δὲ μὴ, τάναντία· αὐτὴ γὰρ ἡ ἱερὰ συμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρεῖναι· τῶν γὰρ δὴ ἂν μὲν εὖ συμβουλεύσας φανῶ, πολλοὶ ἔσσεσθε οἱ ἐπαινοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἷδ' ὅτι πολὺ πλείω ἔξομεν, εἰάν κατὰ θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἦν δὲ κατὰ γῆς στέλλησθε, ἡμᾶς δεήσει τοὺς μαχομένους εἶναι. Ὅμως δὲ λεκτέα ἃ γιγνώσκω· 6. ἔμπειρος γὰρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως· ἔχει γὰρ [ἡ χώρα] ἀμφοτέρω, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθύς ἢ τὴν εἰσβολὴν ἀνάγκη ποιῆσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἡ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκάτερά· ἔστιν ὑψηλά· ἃ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιτ' ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιτ' ἂν διελθεῖν. Ταῦτα δὲ καὶ δεῖξαμι ἂν, εἰ μοί τινα βούλοισθε συμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἱππείαν ἦν αὐτοὶ οἱ βάρβαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλείας ἱππείας. Καὶ τῶν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι· ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τά τε ὄρη κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἱππεῖς τούτων καὶ πεζῶν μυριάδας πλείον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν τὸν Θερμῶδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν μὲν ἔμπροσθεν ὄντων πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δ' Ἴριον, τρίπλεθρον ὡσαύτως· τρίτον δ' Ἄλυν, οὐ μείον δυοῖν σταδίων, ὃν οὐκ ἂν δύναισθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ἡμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ παντάπασιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην παραπλευ-

σαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία πολλὰ· γὰρ καὶ πλοῖα ἐστὶν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπόπτεον φιλίας ἕνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα ληφόμενον διὰ τῆν συμβουλήν ταύτην· οἱ δ' ὑπόπτεον καὶ τοῦτου ἕνεκα λέγειν ὡς μὴ πεζῇ ἰόντες τὴν Σινωπέων τι χώραν κακὸν ἐργάζονται. Οἱ δ' οὖν Ἕλληνες ἐρηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιεῖσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· Ὁ Σινωπεῖς, οἱ μὲν ἄνδρες ἤρηνται πορείαν ἣν ὑμεῖς συμβουλεύετε· οὕτω δ' ἔχει· εἰ μὲν πλοῖα ἔσσεσθαι μέλλει ἰκανὰ ἀριθμῶ ὡς ἕνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλείομεν· εἰ δὲ μέλλομεν οἱ μὲν καταλείπεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γινώσκομεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, δυναίμεθ' ἂν καὶ σώζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δὲ που ἤττους τῶν πολεμίων ληφθησόμεθα, εὐδηλον δὴ ὅτι ἐν ἀνδραπόδων χώρα ἐσόμεθα. 14. Ἀκούσαντες ταῦτα οἱ πρέσβεις ἐκέλευον πέμπειν πρέσβεις· Καὶ πέμποσι Καλλίμαχον Ἀρκάδα καὶ Ἀρίστονα Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῖν. Καὶ οἱ μὲν ὄχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὄρωντι μὲν ὀπίστας πολλοὺς τῶν Ἑλλήνων, ὄρωντι δὲ καὶ πελταστὰς πολλοὺς καὶ τοξότας καὶ σφεδονήτας καὶ ἰππέας δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν ἰκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, (ἐνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη δύναμις παρεσκευάσθη,) καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικίσαντας. 16. Καὶ γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένη τό τε αὐτῶν πλῆθος καὶ τοὺς περιοικοῦντας τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύετο πρὶν τι εἰπεῖν τῶν στρατιωτῶν Σιλανὸν παρακαλέσας τὸν Κύρου μάντι γινόμενον τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς δεδιωγμῆ γένηται ταῦτα καὶ καταμείνη που ἢ στρατιὰ, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἅπαντ' ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὗς γὰρ παρὰ Κύρου ἔλαβε τριςχιλίους δαρεικοὺς, ὅτε τὰς δέκα ἡμέρας ἠλήθυσεν θυόμενος Κύρῳ, διςσεσάκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίων δὲ ὁ Δαρδανεύς καὶ Θωάραξ ὁ Βοιωτίος πρὸς ἐμπόρους τινὰς παρόντας

τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐμποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύομεν μείναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βουλευέται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ· 20. Ἄνδρες, νῦν μὲν ὀρωῶμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ ὡς οἴκαδε ἀπελθόντας ὀνησαί τι τοὺς οἴκοι. Εἰ δὲ βούλεσθε τῆς κῆκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι ὅπῃ ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ, πλοῖα δὲ ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· συνέπεμψε δ' αὐτοῖς Τιμασίῳν ὁ Λαρδανεὺς Ἐρῦμαχόν τε τὸν Λαρδανέα καὶ Θώρακα τὸν Βοιώτιον τὰ αὐτὰ ταῦτα ἱερῶντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίῳνα καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα ὅπως ἐκπλεύσῃ ἡ στρατιᾷ. 22. Ὁ δὲ ἄσμενος ἀκούσας ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε· Οὐ δεῖ προσέχειν μοι, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιῆσθαι. Ἀκούω δὲ τινος θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. 23. Ἐπισχνοῦμαι δὲ ὑμῖν ἂν ἐκπλήτε, ἀπὸ νομηγίας μισθοφορὰν παρῆξιν Κυζικηθὸν ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἐνθεν καὶ εἰμι φηγάς· καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ με δεῖξονται. 24. Ἠγήσομαι δὲ αὐτὸς ἐγὼ ἐνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης· τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ συνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδῃ.

25. Ἀναστάς δ' αὖθις Θώραξ ὁ Βοιώτιος ὃς αἰεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσσεσθαι αὐτοῖς Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε· γελοῖον δ' εἶναι, ἐν τῇ Ἑλλάδι οὐσῆς χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. 26. Ἔστε δ' ἂν, ἔφη, ἐκεῖ γένησθε, κἀγὼ καθάπερ Τιμασίῳν ὑπισχνοῦμαι ὑμῖν τὴν μισθοφορὰν. Ταῦτα δ' ἔλεγεν εἰδὼς ἃ Τιμασίῳνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλοντο ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ εἰσαγα. Ἀναστάς δὲ Φιλήσιος καὶ Λίκων οἱ Ἀχαιοὶ ἔλεγον ὡς δευδὸν εἶη ἰδίᾳ μὲν

Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ κοινούμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων· ὥστε ἠναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε·

28. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁρᾶτε ὅποσα δύνάμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἔμαντου, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθνύομην περὶ αὐτοῦ τούτου εἰ ἄμεινον εἴη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παντάπασι μηδὲ ἄπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δέ μοι ὁ μάντις ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ ἀεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γινώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ πείσας ὑμᾶς. 30. Ἐγὼ δὲ εἰ μὲν εἰώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπονν ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιτο ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι. 31. Ἐπεὶ δ' ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νομηγίας, καλὸν μοι δοκεῖ εἶναι σωζομένους ἔνθα βουλόμεθα μισθὸν τῆς σωτηρίας λαμβάνειν. καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσῆσαν, λέγοντες ὡς χρὴ ταῦτα πράττειν, ἀναπαύσασθαι φημι χρῆναι. 32. Οὕτω γὰρ γινώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὗτ' ἂν τροφὴν δύναισθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαιτε. 33. Δοκεῖ οὖν μοι ἄπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ εἴαν τις μείνῃ ἢ ἀπολιπὼν τινα ληφθῆ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτω δοκεῖ, ἔφω, ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες.

34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἴη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ' ἠπειλουν αὐτῷ ὅτι εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν. 35. Ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν

δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἃ ὑπέσχοτο Τιμασίῳ καὶ Θώρακι ἐψευσμένοι ἦσαν τῆς μισθοφορᾶς. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδοίκεσαν τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. Παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκόνωντο ἃ πρόσθεν ἔπραττον, (πάντες δ' ἦσαν πλην Νέωνος τοῦ Ἀσιναιίου, ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρισόφος δὲ οὐπω παρῆν,) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἰήτων δ' υἱοῦς ἐτύγγανε βασιλευῶν αὐτῶν. Ξενοφῶν δ' ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ἡμεῖς δὲ συλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεὺς γνώμην οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτα ἐποιοῦν.

CAP. VII.

1. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο πραττόμενα. Καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατηγούς, διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φᾶσιν. 2. Ἀκούσαντες δὲ οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ σύλλογοι ἐγίνοντο καὶ κύκλοι συνίσταντο· καὶ μάλα φοβεροὶ ἦσαν μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφυγον κατελεύσθησαν. 3. Ἐπεὶ δὲ ἤσθάνετο Ξενοφῶν ἔδοξεν αὐτῷ ὡς τάχιστα συναγαγεῖν αὐτῶν ἀγορὰν, καὶ μὴ εἶσαι συλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα συλλέγειν ἀγορὰν. 4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν συνέδραμον καὶ μάλα ἐτοιμῶς. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἤλθον πρὸς αὐτὸν, λέγει δὲ ὧδε· 5. Ἀκούω τινὰ διαβάλλειν, ὃ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνομαι ἀδικῶν, οἱ χρηί με ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνονται ἀδικοῦντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρησθε ὥσπερ ἄξιον. 6. Ἐμῖς δ' ἔφη, ἴστε δήπου ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται· καὶ ὅτι ἐὰν

μὲν τις εἰς τὴν Ἑλλάδα μέλλη ἵεναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι·
 ἦν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἴω. Ἔστιν
 οὖν ὅστις τοῦτο ἂν δύναίτο ὑμᾶς ἔξαπατήσαι ὡς ἥλιος ἐνθεν μὲν
 ἀνίσχει, δύεται δὲ ἐνταῦθα, ἐνθεν δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν ;
 7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόν-
 του εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἰς Φᾶσιν· καὶ λέγετε,
 ὅταν βορρᾶς πνέῃ ὡς καλοὶ πλοῖ εἰσὶν εἰς τὴν Ἑλλάδα. Τοῦτο
 οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἔξαπατήσαι ὥστ' ἐμβαίνειν ὁπόταν
 νότος πνέῃ ; 8. Ἀλλὰ γὰρ ὁπόταν γαλήνῃ ἢ ἐμβιβῶ. Οὐκοῦν ἐγὼ
 μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. Πῶς
 ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς σὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ
 ἔξαπατήσας ἄγομι ; 9. Ποιῶ δ' ὑμᾶς ἔξαπατηθέντας καὶ καταγο-
 ητευθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς
 τὴν χώραν· γνώσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ
 μὲν ἔσομαι ὁ ἔξηπατηκὸς εἰς, ὑμεῖς δὲ οἱ ἔξηπατημένοι ἐγγὺς μυ-
 ρίων ἔχοντες ὄπλα. Πῶς ἂν οὖν εἰς ἀνὴρ μᾶλλον δοίῃ δίκην ἢ οὐ-
 τω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος ; 10. Ἀλλ' οὗτοί εἰσιν
 οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ ἐμοὶ φθονούτων, ὅτι ἐγὼ ὑφ' ὑμῶν
 τιμῶμαι. Καίτοι σὺ δικαίως γ' ἂν μοι φθονοῖεν. Τίνα γὰρ αὐ-
 τῶν ἐγὼ κωλύω ἢ λέγειν εἴ τίς τι ἀγαθὸν δύναται ἐν ὑμῖν, ἢ μάχε-
 σθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐργηγορεῖν περὶ τῆς
 ὑμετέρας ἀσφαλείας ἐπιμελούμενον ; Τί γάρ ; ἀρχοντας αἰρουμένων
 ὑμῶν ἐγὼ τι ἐμποδῶν εἰμι ; Παρίημι, ἀρκέτω· μόνον ἀγαθόν τι
 ποιῶν ὑμᾶς φαινέσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τού-
 των τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἔξαπατηθῆναι ἂν οἶεται
 ταῦτα, ἢ ἄλλον ἔξαπατήσαι ταῦτα, λέγων διδασκέτω. 12. Ὅταν
 δὲ τούτων ἄλις ἔχητε, μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσητε οἶον ὀρῶ ἐν
 τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἶον ὑποδει-
 κνυσιν, ὥρα ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ
 αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώ-
 πων καὶ φίλων καὶ πολεμίων καὶ καταφρονηθῶμεν. 13. Ἀκού-
 σαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἶη καὶ λέγειν
 ἐκέλευον. Ἐκ τούτου ἀρχεται πάλιν· Ἐπίστασθέ ποιν ὅτι χωρία
 ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς Κερασοντιοῖς, ὅθεν κατιόν-
 τες τινὲς καὶ ἱερεῖα ἐπῶλον ἡμῖν καὶ ἄλλα ὧν εἶχον. Δοκοῦσι δὲ
 μοι καὶ ὑμῶν τινες εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες ἀγο-

ράσαντές τι πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθῶν Κλεάρτεος ὁ
 λοχαγὸς ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν
 εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς πορθήσων, οὐδενὶ ἡμῶν
 εἰπών. 15. Διενεόητο δὲ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ
 στρατεύμα μηκέτι ἔλθεῖν, ἐμβὰς δ' εἰς πλοῖον ἐν ᾧ ἐτύγχανον οἱ
 σύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος εἴ τι λάβοι, ἀποπλέων
 οἴχασθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα συνωμολόγησαν αὐτῷ οἱ ἐκ
 τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ τῶν αἰσθάνομαι. 16. Παρακαλέσας
 οὖν ὁπόσους ἔπειθεν ἦγεν ἐπὶ τὸ χωρίον. Πορευόμενον δὲ αὐτὸν
 φθάσει ἡμέρα γενομένη, καὶ συστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν
 τόπων βάλλοντες καὶ παίοντες τὸν τε Κλεάρτεον ἀποκτείνουσι καὶ
 τῶν ἄλλων συχνούς· οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀπο-
 χωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν
 περὶ. Τῶν δὲ πλεόντων ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπα
 ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνοῦν-
 ται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοι-
 νὸν τὸ ἡμέτερον χρήζοντες ἔλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον,
 πρὸς τοὺς Κερασουντίους ἔλεγον ὅτι θαναμάζοιεν τί ἡμῖν δόξειεν
 ἔλθεῖν ἐπὶ αὐτούς. Ἐπεὶ μέντοι σφεῖς λέγω, ἔφασαν, ὅτι οὐκ ἀπὸ
 κοινοῦ γένοιτο τὸ πρᾶγμα, ἦδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε
 πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα καὶ τοὺς νεκροὺς κελεύειν αὐτοὺς
 θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ' ἀποφυγόν-
 των τινὲς Ἑλλήνων ἔτυχον ἔτι ὄντες ἐν Κερασούντι· αἰσθόμενοι δὲ
 τοὺς βαρβάρους ὅποι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις,
 καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι
 τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο,
 ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡ-
 μεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθα τε τοῖς γεγενημένοις καὶ ἐβου-
 λευόμεθα σὺν τοῖς Κερασουντίοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλή-
 νων νεκροί. 21. Συγκαθήμενοι δ' ἔξωθεν τῶν ὄπλων ἐξαίφνης ἀκούο-
 μεν θορύβου πολλοῦ Παιῖ παιῖ, βάλλε βάλλε. Καὶ τάχα δὴ ὀρῶμεν
 πολλοὺς προσθέοντας λίθους ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ
 ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι ὡς ἂν καὶ ἰσρακάτες τὸ
 παρ' ἑαυτοῖς πρᾶγμα, δεισάντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν
 δὲ νῆ Δία καὶ ἡμῶν οἱ ἔθεισαν. 23. Ἐγὼγε μὴν ἦλθον πρὸς αὐτοὺς
 καὶ ἠρώτων ὅ τι ἐστὶ τὸ πρᾶγμα. Τῶν δ' ἦσαν μὲν οἱ οὐδὲν ἦδεσαν,

ὄμους δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδότες τινὶ ἐνέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότετα ποιούσι τὸ στράτευμα.

24. Ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δ' ὡς ἤκουσαν, ὥσπερ ἡ σὺς ἀγρίου ἢ ἐλάφου φανέντος ἵενται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασούντιοι ὡς εἶδον ὀρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἴεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο ὅστις νεῖν μὴ ἐτύγγαεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἡδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτόκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷά ἢ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ἐμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὐτ' ἀνελέσθαι πόλεμον φ' ἂν βούλησθε οὔτε καταλύσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ' ὃ τι ἂν θέλῃ. Καὶν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις ἢ εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακανόντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ οὓς μὲν ἂν ὑμεῖς ἅπαντες ἐλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἐαντὸν ἐληται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακανεῖν καὶ ἰδιώτην ὃν ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἦν ὅσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Οἷα δ' ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐδὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δεισας μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι ἂν μὴ σὺν ἰσχυρῷ ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς οὓς πρόσθεν αὐτοὶ οἱ κατακανόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ σὺν κηρυκίῳ εἶτι ἀσφαλὲς εἶναι ἀνελεσθαι. Τίς γὰρ ἐθέλησει κήρυξ ἵεναι κήρυκας ἀπεκτονώσας; 31. Ἄλλ' ἡμεῖς Κερασούντιων θάψαι αὐτούς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ ἐρμυὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν. 32. Εἰ μέντοι ὑμῖν δοκεῖ θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἡδέως ποιῶντες ἔργα ἀσεβῆ, ἢ πολεμίοις

πῶς μαχοῦμεθα, ἢν ἀλλήλους κατακαίωμεν ; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις ἂν ὄρᾳ τοσαύτην ἀνομίαν ἐν ἡμῖν ; Ἀγορὰν δὲ τίς ἄξει θαυρόων, ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα ; Οὐ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαινέσειεν ; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δε λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· εἰ δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγούς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἠδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγούς ἐποίησαντο. 35. Παραινούντος δὲ Ξενοφῶντος καὶ τῶν μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

CAP. VIII.

1. Ἔδοξε δὲ καὶ τοὺς στρατηγούς δίκην ὑποσχέειν τοῦ παρέληλυθότος χρόνου. Καὶ διδόντων Φιλῆσιος μὲν ὄφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς. Σοφαινετος δὲ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες φάσκοντες παιεσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται· Ὅπου καὶ τῷ ῥίγει ἀπολλύμεθα καὶ χιῶν πλείστη ἦν. 3. Ὁ δ' εἶπεν· Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος οἶον λέγεις, σίτου δὲ ἐπιλελειπότος, οἴνου δὲ μηδ' ὄσφραίνεσθαι παρὸν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον ἤτουν σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδως ἔπαιον ; ἀλλ' ἀπήτουν ; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρῆνθα ; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήγρευτο αὐτὸν εἰ ὀπλιτεύοι. Οὐκ ἔφη. Πάλιν εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη· ἀλλ' ἡμίονον ἐλαύνειν, ταχθεὶς ὑπὸ τῶν συσκῆνων ἐλεύθερος ὢν. 6. Ἐνταῦθα δὴ ἀναγιγνώσκει αὐτὸν καὶ ἤρευτο· Ἡ

σὺ εἰ ὁ τὸν κάμνοντα ἀπάγων ; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἠνάγκα-
 ζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διέρρηψας. 7. Ἄλλ' ἢ μὲν
 διάρρηψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις
 ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα
 σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἷον
 δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. Ἄνῆρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορευέσθαι.
 Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον ὅτι εἰς ἡμῶν εἴη·
 ἠνάγκασα δὲ σὲ τοῦτον ἄγειν, ὡς μὴ ἀπόλοιτο· καὶ γὰρ, ὡς ἐγὼ
 οἶμαι, πολέμοι ἡμῖν ἐφείποντο. 9. Συνέφη τοῦτο ὁ ἄνθρωπος.
 Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψά σε, καταλαμβάνω αὐθις
 σὺν τοῖς ὀπισθοφύλαξι προσίων βόθρον ὀρύττορα ὡς κατορῦζοντα
 τὸν ἄνθρωπον· καὶ ἐπιστάς ἐπήγουν σε. 10. Ἐπεὶ δὲ παρεστηκό-
 των ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνῆρ, ἀνέκραγον αἱ παρόντες ὅτι
 ζῆ ὁ ἀνῆρ· σὺ δ' εἶπες· Ὅποσα γε βούλεται ὡς ἔγωγε αὐτὸν οὐκ
 ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γὰρ μοι εἰδότε
 εὐκέναι ὅτι ἔζη. 11. Τί οὖν ; ἔφη, ἤττόν τι ἀπέθανεν, ἐπεὶ ἐγὼ
 σοι ἀπέδειξα αὐτόν ; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀπο-
 θανούμεθα· τοῦτον οὖν ἕτεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι ;
 12. Τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παίσειεν· ἄλλους δὲ
 ἐκέλευε λέγειν διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δ' οὐκ ἀνίσταντο,
 αὐτὸς ἔλεγεν.

13. Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἕνεκεν ἀτα-
 ξίας ὅσοις σώζεσθαι μὲν ἤρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ
 μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες
 ἀρπάξιν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποι-
 οῦμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἥδη δὲ καὶ μαλακιζόμενόν
 τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προιεμένον αὐτόν τοῖς
 πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορευέσθαι. Ἐν γὰρ τῷ
 ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους
 καθεζόμενος σιγῆν χρόνον κατέμαθον ἀναστάς μάλιστα καὶ τὰ σκέλη
 ἐκτείνας. 15. Ἐν ἔμαντῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ ἄλλον
 ὁπότε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαννον· τὸ γὰρ κινεῖ-
 σθαι καὶ ἀνδρῖζεσθαι παρῆχε θερμασίαν τινὰ καὶ ὑγρότητα· τὸ δὲ
 καθῆσθαι καὶ ἡσυχίαν ἔχει ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήγνυ-
 σθαι τὸ αἷμα καὶ τῷ ἀποσήπασθαι τοὺς τῶν ποδῶν δακτύλους·
 ἄπερ πολλοὺς καὶ ἡμεῖς ἴστε παθόντας. 16. Ἄλλον δὲ γε ἴσως

ὑπολειπόμενον που διὰ ῥαστώνης καὶ καλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγῃ ὑπὸ τῶν πολεμίων παίοιτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἤξιον λαμβάνειν; Ἀπλοῦς μοι, ἔφη, ὁ λόγος. 18. Ἐγὼ γὰρ εἰ μὲν ἐπ' ἀγαθῶ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην οἷαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ. Καὶ γὰρ οἱ ἰατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῶ. 19. Εἰ δὲ ὕβρει νομίζετε με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρῶν σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίνω· ἀλλ' ὁμως οὐδένα παίω· ἐν εὐδία γὰρ ὀρῶ ὑμᾶς. 20. Ὅταν δὲ χειμῶν ἦ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὀράτε ὅτι καὶ νεύματος μόνου ἔνεκα χαλεπαίνει μὲν προωρὸς τοῖς ἐν πρῶρα, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιοῦτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι. 21. Ὅτι δὲ δικαίως ἔπαιον αὐτούς καὶ ὑμεῖς κατεδικάσατε τότε· ἔχοντες ξίφη οὐ ψήφους παρέσθητε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. 22. Τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἑῶντες αὐτούς. Οἶμαι γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. 23. Βοῖσκος γοῦν ὁ πύκτης ὁ Θεταλὸς τότε μὲν διεμάχετο, ὡς κάμων, ἀσπίδα μὴ φέρειν· νῦν δ' ὡς ἀκούω Κοτυωριτῶν πολλοὺς ἀποδέδυκεν. 24. Ἦν οὖν σωφρονῆτε, τοῦτον τὰναντία ποιήσετε ἢ τοὺς κύνας ποιῶσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δὲ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γὰρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τινι ὑμῶν ἀπηχθόμην μέμνησθε καὶ οὐ σιωπᾶτε· εἰ δὲ τῷ ἢ χειμῶνα ἐπεκουρήσα ἢ πολέμῳ ἀπήρνευσα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξέπόρισά τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιῶντα ἐπήνεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἔδυνάμην, οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλόν γε καὶ δίκαιον καὶ ὄσιον καὶ ἡδιον τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνησθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύνησκον· καὶ περιεγένετο ὥστε καλῶς ἔχειν.

ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ 5'.

CAP. I.

1. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἕζων, οἱ δὲ ληϊζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλώπευον δὲ καὶ οἱ Παφλαγόνες εὐ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς τυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακοεργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγγανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύλας ἔτοιμος εἶη τοὺς Ἕλληνας μὴτ' ἀδικεῖν μὴτ' ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλευσούντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐνοχίαν μὲν ἀρκοῦσαν παρεῖχον, κατακείμενοι δὲ ἐν στιβάσιν ἐδείπνουν, καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγγανον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σπονδαὶ τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θραῖκες καὶ πρὸς αὐλὸν ὠρχήσαντο σὺν τοῖς ὅπλοις καὶ ἤλλοντο ἠρηλά τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγέται τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἕτερου ἐξήει ἄδων Σιτάλκαν· ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν· ὁ μὲν παραθέμενος τὰ ὅπλα σπεῖρει καὶ ζευγηλατεῖ πυκνὰ μεταστρεφόμενος ὡς φοβούμενας· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὰν προῖδηται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα παρὰ τοὺς βοῦς ζεύξας ὀπίσω τὸ χεῖρε δεδεμένον ἐλαύνει.

9. Μετὰ τοῦτο Μυσὸς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην· καὶ τοτὲ μὲν ὡς δύο ἀντιτατομένων μιμούμενος ὠρχεῖτο, τοτὲ δὲ ὡς πρὸς ἓνα ἔχρητο ταῖς πέλταις, τοτὲ δὲ ἰδιδνεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας· ὥστε ὄψιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρχεῖτο κρούων τὰς πέλτας, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα ἤεσαν τε ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιώνισαν καὶ ὠρχήσαντο ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρῶντες δὲ οἱ Παφλαγόνες δευρὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὄπλοις εἶναι. 12. Ἐπὶ τούτοις ὀρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν Ἀρκάδων τινὰ πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἀσπίδα δούς κούφην αὐτῇ. Ἡ δὲ ὠρχήσατο Πυρρόιχην ἐλαφρῶς. 13. Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤροντο εἰ καὶ γυναικες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14. Τῇ δ' ἰστεραία προσῆγον αὐτοὺς εἰς τὸ στρατεύμα· καὶ ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ᾤχοντο· οἱ δ' Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἰδόκει παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλη ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμῆνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δ' ἀποικοὶ εἰσίν. Οὗτοι δὲ ξένια πέμπουσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισεχλίους, οἴνου δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρεις ἔχων. Καὶ οἱ μὲν στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἦκει· ὁ δὲ ἦγε μὲν οὐδὲν, ἀπήγγελλε δὲ ὅτι ἐπαινοῖ αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφικνοῦντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμῆνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἦδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφικῶνται. 18. Ἠγήσαντο οὖν, εἰ ἓνα ἔλοιτο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρ-

χίας ούσης δύνασθαι τὸν ἕνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι· καὶ εἴ τι δέοι φθάνειν, ἤττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἂν· τὸν δὲ ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.

19. Ὡς δὲ ταῦτα διενοοῦντο, ἐγράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώσκει· καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν.

20. Ὁ δὲ Ξενοφῶν πῆ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τῆς τιμῆς μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφιξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τιος ἂν αἴτιος τῆ στρατιᾶ γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμῆν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὅποτε δ' αὐ ἐνθυμοῖτο ὅτι ἀδελλον μὲν παντὶ ἀνθρώπῳ ὅπη τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἶη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἠπορεῖτο.

22. Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαρτυρὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἐωρακέναι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι.

23. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμάτο Κύρῳ συσταθησόμενος ἀετὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθειγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἶη καὶ οὐκ ἰδιωτικὸς καὶ ἐνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ ἀετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ ἀετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια.

24. Οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μῆτε προσδεῖσθαι τῆς ἀρχῆς μήτ' εἰ αἰροῦντο ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο.

25. Ἡ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτόν εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγὼ, ὦ ἄνδρες, ἤδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἀνθρωπὸς εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτιὸν τιος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προῖκριθῆναι ὑφ'

ἡμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὐθ' ἡμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τ' αὖ οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο.

27. Ὁρῶ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποιήσαν πάσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι.

28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθύς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὄρων ἐγὼ δοκοῖην ὅπου δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκεῖνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονοσθεῖην.

29. Ὁ δ' ὑμεῖς ἐννοεῖτε ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δ' ἐμὲ ἔλησθε, οὐκ ἂν θανατάσαιμι εἴ τινα εὐροίτε καὶ ἡμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ ταῦτ' εἶπε, πολλὴ πλείονες ἐξανίστατο λέγοντες ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι, εἰ ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται· ἐπεὶ εἰ οὕτω γε τοῦτ' ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου ἀνεθορήθησαν.

31. Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάνυ εἰδῆτε, ὁμνύω ἡμῖν θεοὺς πάντας καὶ πάσας ἢ μὴν ἐγὼ ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθάνομην, ἐθνόμην εἰ βέλτιον εἴη ἡμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστῆναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαί με δεῖ.

32. Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἤρεθθη, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν ἔγαγε ἐστασιάζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δεξιππος ἦδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳνι μᾶλλον συνάρχειν ἐθέλησαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ ἑαυτῷ Λάκωνι ὄντι.

33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσο-

μαι ὅ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὐρίον ἐὰν πλοῦς ἢ ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειραῖσθαι κατασεχεῖν· τὰ δὲ ἄλλα ἐπειδὴν ἐκεῖσε ἔλθωμεν βουλευσόμεθα.

CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τ' Ἰασονίαν ἀκτὴν, ἐνθα ἡ Ἀργὸς λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλως, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλληνίδα Μεγαρέων ἀποικον, οὓσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ. 2. Καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιάδι Χερρόνησῳ· ἐνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνᾳ καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλήσιν οἱ Ἡρακλεῶται ξένα πέμπουσι ἀλφίτων μεδίμνους τρισχίλιους καὶ οἶνον κεράμια διςχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς Λύκος ὄνομα, εὗρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγόντες ἐβουλευόντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρῆ πορευθῆναι ἐκ τοῦ Πόντου. Ἀναστὰς δὲ Λύκων Ἀχαιὸς εἶπε· Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐμπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένα οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σῖτα. ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεῶτας μὴ ἔλαττον ἢ τρισχίλιους Κυζικηνούς. 5. Ἄλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλευέσθαι. 6. Ἐντεῦθεν προὔβαλλοντο πρέσβεις πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἤρητο ἔστι δ' οἱ καὶ Ξενοφῶντα. Οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἔδοκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ τι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὕτοι ἔδοκον ἀπόθνημι εἶναι, πέμπουσι Λύκωνα Ἀχαιὸν καὶ Καλλίμαχον

Παρθάσιον καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευσέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν καὶ αἱ πύλαι ἐκέλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαινετο.

9. Ἐκ τούτου οἱ ταράξαντες ταῦτα τοὺς στρατηγούς ἤτιώντο διαφθεῖρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρθάσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχρὸν εἶη ἄρχειν ἓνα Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόνοους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς· τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ ὄλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. 11. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἴ τινας ἦσαν παρ' αὐτῶν Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικώσης ὅ τι δοκοίη, τοῦτο ποιῆν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτη ἢ ἑβδόμῃ ἀφ' ἧς ἤρθε.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιῆσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἐπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπης λιμένα. 14. ὅπως οὖν μηδεὶς μετὰσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. Καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῶν ποιῆν ὅ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγῆς τῆς στρατιᾶς ἐκπλεύσαι· θυομένην δὲ αὐτῶν τῶν Ἡγεμόνῳ Ἡρακλεῖ καὶ κοινουμένῳ πότρεα λῶον καὶ ἄμεινον εἶη στρατεύεσθαι, ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεύεσθαι.

16. Οὕτω γίνεται τὸ στράτευμα τριχῆ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλίται πάντες· ΧειρISOφφ δὲ ὀπλίται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θραῖκες· Ξενοφῶντι δὲ ὀπλίται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἵππεας.

17. Καὶ οἱ μὲν Ἀρκάδες διαπράξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν πρῶτοι πλεύουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλεῖστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πωσ τῆς Θράκης. 18. ΧειρISOφφος δ' εὐθύς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος περὶ ἑπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦει· καὶ γὰρ ἤδη ἡσθένει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεωτίδος καὶ διὰ μεσογαίας ἐπορεύετο.

CAP. III.

-[Ὅν μὲν οὖν τρόπον ἦ τε ΧειρISOφφου ἀρχὴ τοῦ παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.] 2. Ἐπράξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κόμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λόχος ἐπὶ κόμην· ὅποια δὲ μεῖζων ἐδόκει εἶναι σύνδυο λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίεσθαι. Καὶ αἶτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ περιεβάλοντο.

4. Οἱ δὲ Θραῖκες ἠθροίζοντο οἱ διαφυγόντες· πολλοὶ δὲ διέφυγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελήθσαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ ἐνός τῶν Ἀρκάδων στρατηγῶν ἀπίοντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτινύουσι καὶ τοὺς ἄλλους πάντας· ἄλλον δὲ λόχον τῶν δέκα στρατηγῶν τοῦ Ἡγησάνδρου ὄκτῳ μόνους κατέλιπον· καὶ αὐτὸς Ἡγησάνδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν

λοχαγοὶ συνήλθον οἱ μὲν σὺν πράγμασιν οἱ δ' ἄνευ πραγμάτων οἱ δὲ Θοῤῃκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρῶμένως τῆς νυκτός. Καὶ ἅμα τῇ ἡμέρᾳ κύκλῳ περὶ τὸν λόφον ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες συνέρροον. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπίστας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὐτε τοξότην εἶχον οὐτε ἀκοντιστὴν οὐτε ἵππεά· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἠκοντίζον· ὁπότε δ' αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον· ἄλλοι δὲ ἄλλῃ ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐπιτρούσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινήθῃναι οὐκ εἶδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θοῤῃκες. 9. Ἐπεὶ δ' ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἄλλα ὠμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ εἰδίδοσαν οἱ Θοῤῃκες αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

10. Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικνεῖται εἰς Κάλπησ λιμένα. Ξενοφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἦσθηται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θοῤῃκες πάντες περικεκκλωμένοι εἰεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἰεν ὅπου δεοί· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἐγώ γε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρόρηκόντων. 13. Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶοι, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδευόμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευώμεθα, Τιμασίων ἔχων τοὺς ἵππεῖς προελαυνέτω ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὡς μηδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυμνήτων ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ

ἄκρα, ὅπως εἴ ποῦ τί ποθεν καθορῶεν, σημαίνουεν· ἐκέλευε δὲ καί-
 ειεν ἅπαντα ὅτῳ ἐντυγχάνουεν καυσίμῳ. 16. Ἡμεῖς γὰρ ἀπο-
 δραϊήμεν ἂν οὐδαμοῦ ἐνθένδε· πολλή μὲν γὰρ, ἔφη, εἰς Ἡράκλειαν
 πάλιν ἀπιέναι, πολλή δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι
 πλησίον· εἰς Κάλπησ δὲ λιμένα, ἐνθα Χειρισόφον εἰκάζομεν εἶναι
 εἰ σέσωσται, ἐλαχίστη ὁδός. Ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστιν
 οἷς ἀποπλευσοῦμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ
 ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χει-
 ρισόφον μόνοις κάκιόν ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας
 εἰς ταῦτόν ἐλθόντας κοιῆ τῆς σωτηρίας ἔχουσαι. Ἀλλὰ χρὴ παρα-
 σκευασαμένους τὴν γνώμην πορεύεσθαι, ὡς νῦν ἢ εὐκλεῶσ τελευ-
 τῆσαι ἐστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλληνας τοσοῦτους
 σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορή-
 σαντας ὡς πλέον φρονοῦντας ταπεινώσαι βούλεται· ἡμᾶς δὲ τοὺς
 ἀπὸ θεῶν ἀρχομένους ἐντιμωτέρους ἐκείνων καταστήσαι. Ἀλλ'
 ἔπεισθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελλόμενον
 δύνησθε ποιεῖν.

19. Ταῦτ' εἰπὼν ἤγειτο. Οἱ δ' ἵππεῖς διασπειρόμενοι ἐφ' ὅσον
 καλῶσ εἶχεν ἕκαιον ἢ ἐβάδιζον. Καὶ οἱ πελτασταὶ ἐπιπαριόντες
 κατὰ τὰ ἄκρα ἕκαιον πάντα ὅσα καύσιμα εἴρων· καὶ ἡ στρατιὰ δὲ,
 εἴ τιτι παραλειπομένῳ ἐντυγχάνουεν· ὥστε πᾶσα ἡ χώρα αἰθεσθαι
 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δ' ὄρα ἦν κατε-
 στρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων
 πυρὰ εἴρων, ἀπεῖχον δὲ ὡς τετταράκοντα σταδίους, καὶ αὐτοὶ
 ὡς ἐδύναντο πλεῖστα πυρὰ ἕκαιον. 21. Ἐπεὶ δ' εἰδείνησαν τάχι-
 στα, παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. Καὶ τὴν μὲν νύ-
 κτα ἠυλακᾶς ποιησάμενοι ἐκάθουον· ἅμα δὲ τῇ ἡμέρᾳ προσευξά-
 μενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύ-
 ναντο τάχιστα. 22. Τιμασίον δὲ καὶ οἱ ἵππεῖς ἔχοντες τοὺς
 ἡγεμόνας καὶ προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενό-
 μενοι ἐνθα ἐπολιορκούντο οἱ Ἑλληνες. Καὶ οὐχ ὀρῶσιν οὔτε
 ἠίλιον στράτευμα οὔτε πολέμιον· καὶ ταῦτα ἀγγέλλουσι πρὸς τὸν
 Ξενοφῶντα καὶ τὸ στράτευμα· γραιθια δὲ καὶ γερόντια καὶ πρόβατα
 ὀλίγα καὶ βοῦς καταλειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα
 ἦν τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλειμμένων
 ἵππων θάνατον ὅτι οἱ μὲν Θραῖκες εὐθύσ ἀφ' ἐσπέρας ἄχοντο ἀπίον-

τες· ἔωθεν δὲ καὶ τοὺς Ἑλληνας ἔφασαν οἴχεσθαι· ὅπου δὲ οὐκ εἶδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἠρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμιῆσαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι εἰώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δ' ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἠσπάζοντο ὡς περ ἀδελφούς. 25. Καὶ ἐπυθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· Ἡμεῖς μὲν γὰρ, ἔφασαν, φόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἔωρῶμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμοι δὲ, ὡς γ' ἡμῶν ἐδόκουν, τοῦτο δεῖσαντες ἀπῆλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν. 26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, φόμεθ' ὑμᾶς πυθόμενους τὰ παρ' ἡμῶν φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῶν μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CAP. IV.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠλλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο ὃ καλεῖται Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θυράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαιμένη δὲ ἡ Θυράκη αὕτη ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριῆρει μὲν ἔστιν εἰς Ἡρακλείαν ἐκ Βυζαντίου κόπαις ἡμέρας μάλα μακρᾶς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε Ἑλληνίς ἀλλὰ Θυράκες Βιθυνοί· καὶ οὗς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτοντας ἢ ἄλλως πως δεινὰ ὑβρίζειν λέγονται [τοὺς Ἑλληνας]. 3. Ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκειμένον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθῆκον αὐτοῦ πέτρα ἀπορόωξ, ὑψὸς ὅπη ἐλάχιστον οὐ μείον εἴκοσιν ὀργυῶν· ὁ δὲ ἀνχῆν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ ἀνχένος χωρίον ἰκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπὲρ αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἠδέος ὕδατος καὶ ἀφθονος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπο τῇ

ἐπικρατεία τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάντῃ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνήκει ὅσον ἐπὶ εἴκοσι σταδίουσιν, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν πλείον ἢ ἐπὶ εἴκοσι σταδίουσιν δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δ' ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ εἰσὶν πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυρρὸν καὶ ὄσπρια πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκούντα καὶ ἀμπέλους πολλὰς καὶ ἡδυούρους καὶ τᾶλλα πάντα πλὴν ἐλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήρουν δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ εἰδοὶ καὶ τὸ εἰσεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσειν πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφορὰν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματα αὐτοῖς κτησάμενοι ἤξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρου πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σώζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτόν συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενοίει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἐνθαπερ ἔπεσον ἐκάστους εἴθαιψαν· ἤδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες εἴθαιψαν ἐκ τῶν ὑπαρχόντων ὡς εἰδύνατο κάλλιστα· οὓς δὲ μὴ εὗρισκον κενοτάφιον αὐτοῖς ἐποίησαν μέγα καὶ πυρὰν μεγάλην, καὶ στεφάνους ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν· τῇ δ' ὑστεραίᾳ συνῆλθον οἱ στρατιῶται πάντες, συνῆγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς καὶ Ἱερώνυμος Ἥλειος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων· 11. καὶ δόγμα ἐποίησαντο, εἴαν τις τοῦ λοιποῦ μνησθῆ ἄδικα τὸ στρατεύμα ποιῆν, θανάτῳ αὐτὸν ζημιούσθαι· καὶ κατὰ χώραν ἀπίεσαι ἢ περ πρόσθεν

εἶχε τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει φάρμακον πιῶν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἐξαναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς εἶοικε, δῆλον ὅτι περὶ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορευέσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμοιοι ἀνατεθαρόηκασιν. 13. Ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακικῆς ἤδη ἀποδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. Θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίνετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. Καί τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερά οὐ γίνεται ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας τῇ αὔριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον καὶ μάντις εἴ τις εἶη, παραγγείλας παρεῖναι ὡς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρῆσαν πολλοί. 16. Θυομένων δὲ πάλιν εἰς τρεῖς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου συνελθόντων εἶπε πάλιν Ξενοφῶν, ὦ ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὄρατε, τὰ ἱερά οὐπω γίνεται· τῶν δ' ἐπιτηδείων ὄρω ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δὲ τις εἶπε· Καὶ εἰκότως ἄρα ἡμῖν οὐ γίνεται τὰ ἱερά· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου χθὲς ἤκοντος πλοίου ἤκουσά τις ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν πλοῖα καὶ τριήρεις ἔχων. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξίέναι· καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρεῖς, καὶ οὐκ ἐγίνετο τὰ ἱερά. Καὶ ἤδη καὶ ἐπὶ σκηρὴν ἰόντες τὴν Ξενοφῶντος ἔλεγον ὅτι οὐκ ἔχοιεν τὰ ἐπιτήδεια· ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομένων τῶν ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκκυλοῦντο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπιλελοίπει. Οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὐ, συνεκάλεσαν δέ. 21. Εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέμοιοι συνευλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκευὴ ἐν τῷ

ἔρμηνεῖ χωρίῳ ὡς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἵσως ἂν τὰ ἱερὰ προχωροίη ἡμῖν. 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ὡς οὐδὲν δεῖον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑφ' ἀμάξης περιήμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἰδεήθη τοῦ Ἀρκαδῶς προθυμῆσθαι εἰ τι ἐν τούτῳ εἴη. Ἄλλ' οὐδ' ὡς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ ἰώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλειώτην ὃς ἔφη κώμας ἐγγὺς εἰδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον ἴσθαι ἐπὶ τὰ ἐπιτήδεια ὡς ἡγεμόνος ἰσομένου. Ἐξέρχονται δὲ σὺν δορατίοις καὶ ἄσκοις καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς διςχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κώμαις καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσι αὐτοῖς οἱ Φαρναβάζου ἱππεῖς πρῶτοι, βεβοηθητότερες γὰρ ἦσαν τοῖς Βιθυνοῖς βουλόμενοι σὺν τοῖς Βιθυνοῖς εἰ δύναιντο ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθεῖν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἱππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποφενγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγγένητο τὰ ἱερὰ ταύτη τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβόηθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἀνδρας εἰς τὸ στρατόπεδον ἀρκενοῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίῳ δυσμὰς ἦν καὶ οἱ Ἕλληνες μάλα ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἐξαπίσης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενομένοι τοῖς προσφύλαξι τοὺς μὲν κατέκτανον τοὺς δὲ ἐδίωξαν μέχρις εἰς τὸ στρατόπεδον. 27. Καὶ κρανηγῆς γενομένης εἰς τὰ ὄπλα πάντες συνέδραμον οἱ Ἕλληνες καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασεῖα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὄπλοις ἐνυκτίερον φυλαττόμενοι ἱκανοῖς φύλαξι.

CAP. V.

1. Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρμυρὸν χωρίον ἤγουντο· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὄπλα καὶ τὰ σκεύη. Πρὶν δὲ ἀρίστον ὥραν εἶναι ἀπετάφρυσαν ἢ ἡ εἰσοδὸς ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἤκεν ἄλφριτα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρῶτ' ὁ ἀναστάς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερά ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἔχόντων τῶν ἱερῶν ὄρᾳ ἀετὸν αἰσιον ὁ μάντις Ἀρηξίων Παρράσιος, καὶ ἠγείσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξιέναι τοὺς στρατιώτας σὺν τοῖς ὄπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὲ ἄλλοι πάντες ἐξήεσαν, Νέων δὲ οὐ· ἰδοὺ γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς, αἰσχυρόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετραράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμμενον· οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔθαπτον πάντας ὀπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν τρόπον ὀπόσους ἐπελάμβανεν ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦγον τὴν ἐκ τῶν κωμῶν, ἐνθα δὴ ἔκειτο ἀθρόοι, συννεγκόντες αὐτούς ἔθαψαν.

7. Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στρατεύμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὅ τι τις ὀρφὴ ἐντὸς τῆς φάλαγγος. Καὶ ἐξαίφνης ὀρῶσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τιναὶ ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος ἰσπέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ραθίης ἦγον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίου. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφά-

για. 9. Ἐνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὡς ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα ἂν που δὲ ὥσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι, καὶ οἱ πολέμοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταῦτα πᾶσιν. Ἔμεις μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐστήκωμεν ἐπεὶ ὥφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἤσυχoi προῆγον· ὁ δὲ τρεῖς ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλεθρον· Σαμόλας Ἀχαιὸς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἐπεσθαι· Πυρρύϊας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναῖος ταύτη ἐφεστήκει. 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἠγούμενοι ἐπὶ νάπει μεγάλῳ καὶ δυσπρόρῳ, ἔστησαν ἀγροοῦντες εἰ διαβατέον εἶη τὸ νάπος· καὶ παρεγγυῶσι στρατηγούς καὶ λοχαγούς παριέναι ἐπὶ τὸ ἠγούμενον. 13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὁ τι τὸ ἴσχον εἶη τὴν πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύνει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθον, λέγει Σοφαιίνετος πρεσβύτατος ὢν τῶν στρατηγῶν ὅτι βουλῆς οὐκ ἄξιον εἶη εἰ διαβατέον ἐστὶ τοιοῦτον ὄν τὸ νάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἄλλ' ἴστε μὲν με, ὡς ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεὶ μὲν ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν ὁπότεν ἀπίωμεν ἔφρονται καὶ ἐπιπεσοῦνται. 16. Ὅρατε δὴ πότερον κρεῖττον ἔναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ ὄπλα, ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεάσασθαι. 17. Ἰστε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ καλῷ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποκεῖ. Ἐγὼ οὖν ἥδιον ἂν σὺν ἡμίσεσι ἐποίμην ἢ σὺν διπλασίοις ἀποχωροῖην. Καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ἡμεῖς ἐλπίζετε αὐτοὺς δεξασθαι ἡμᾶς· ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάνας ὀπισθεν νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχεσθαι ἂν οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίοις ἔγωγε βουλοίμην ἂν εὖπορα πάντα φαίνεσθαι ὥστε

ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεσθαι ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. 19. Θανμάζω δ' ἔγωγε καὶ τὸ νάπος τοῦτο εἶ τις μᾶλλον φοβερόν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἰππέας; πῶς δὲ ἂν διεληλύθαμεν ὄρη, ἣν πελτασταὶ τοσοῖδα ἐρέπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖά ἐστι τὰ ἀπάξοντα οὔτε οἴτος ᾧ θρεψόμεθα μένοντες· δεήσει δὲ, ἣν θάττον ἐκεῖ γενώμεθα, θάττον πάλιν ἐξιέναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκοῦν νῦν κρεῖττον ἡριστηκίας μάχεσθαι ἢ αὔριον ἀναρίστους. Ἄνδρες, τά τε ἱερὰ ἡμῶν καλὰ οἶτε οἰωνοὶ αἰσιοὶ τά τε σφάγια κάλλιστα. Ἴωμεν ἐπὶ τοὺς ἄνδρας. Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντως εἶδον, ἠδέως δειπνήσαι οὐδ' ὅπου ἂν θέλωσι σκηνηῆσαι.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἠγείσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. Καὶ ὃς ἠγείτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγγανε τοῦ νάπου ὧν· θάττον γὰρ ἂν ἀθρόον ἐδόκει οὕτω πέραν γενέσθαι τὸ στρατενμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπῃ ἣν ἐξεμηρύνοντο. 23. Ἐπεὶ δὲ διέβησαν, παριῶν παρὰ τὴν φάλαγγα ἔλεγεν· Ἄνδρες, ἀναμνηθήσεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμοσε ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτ' ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἐπεσθε ἠγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομασί. Ἠδύ τοι ἀνδρείον τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

25. Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποτιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὄμω ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἐπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν. Ἐκ τούτου σύνθημα παρήει ΖΕΥΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμιοι ὑπέμενον νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δὲ ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθειον ἐπὶ τοὺς πολεμίους πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὤρησαν, οἷ τε ἰππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἄλλ' ἐπεὶ ὑπηγίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιαίνιζον καὶ

ἄσμενοι κατήγον, ἀκούοντες ὡς οἰκίζοιτο πόλις, καὶ λιμὴν εἶη. 4. Ἐπεμπον δὲ καὶ οἱ πολεμιοὶ ἤδη οἱ πλησίον ὄκον πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολίζει τὸ χωρίον, ἐρωτῶντες ὅ τι δέοι ποιοῦντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυεν αὐτοὺς τοῖς στρατιώταις. 5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριῆρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύγγανε δὲ τὸ στρατεύμα ἔξω ὄν ὅτε ἀφίκετο καὶ ἐπὶ λείαν τιγὲς οἰχόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εἰλήφεσαν πρόβατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξιππῷ λέγουσιν, ὅς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι.

6. Εὐθύς δ' ἐκεῖνος ἀπελαύνει τοὺς περιεστῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη· καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει ὅτι ἀρπάξιν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἤγέ τινα· περικτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δεξιππον, ἀνακαλοῦντες τὸν προδότην. 8. Ἐδειςαν δὲ καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφηνον εἰς τὴν θάλατταν· καὶ Κλέανδρος δ' ἔφευγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκόλυνόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἶη τὸ τοῦ στρατεύματος ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξιππου τε ἀνερθεζόμενος καὶ αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδεμίαν πόλιν δέχεσθαι αὐτοὺς, ὡς πολεμίους. Ἦρχον δε τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.

10. Ἐνταῦθα πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἦν δὲ ὄν ἐξήτει Ἀγασίας διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτόν ὁ Δεξιππος. Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στρατεύμα οἱ ἄρχοντες· καὶ ἔνοιον μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον· τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. Ὡς ἄνδρες στρατιῶται, ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπεισιν ὥσπερ λέγει. Εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δ' Ἑλλάδος

Λακεδαιμόνιοι προεστήκασιν· ικανοὶ δὲ εἰσι καὶ εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὃ τι βούλονται διαπραττεσθαι. 13. Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίον ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμостаῖς παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας· ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἦξει· χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον. 14. Οὐκ οὖν δεῖ οὔτε ἐνὸς ἀνδρὸς ἕνεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πεισιτόν ὃ τι ἂν κελεύοσι· καὶ γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμὲν πείθονται αὐτοῖς. 15. Ἐγὼ μὲν οὖν, καὶ γὰρ ἀκούω Δεξιππον λέγειν πρὸς Κλεάνδρον ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ ἐμέ τι τούτων αἰτιον εἶναι, καὶ καταδικάζω ἔμμαντοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιός εἶναι, καὶ ὑπέξω τὴν δίκην. 16. Φημί δὲ καὶ εἴ τινα ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ κρῖναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίρου καὶ τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

17. Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγὼ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεὰς ἢ μὴν μῆτε με Ξενοφῶντα κελεῦσαι ἀφελῆσθαι τὸν ἄνδρα μῆτε ἄλλον ὑμῶν μηδένα· ἰδόντι δὲ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ. 18. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δ' ἔμμαντόν, ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρῖναντι Κλεάνδρῳ ὃ τι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μῆτε πολεμεῖτε Λακεδαιμονίοις σῶζεσθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οἵτινες, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπέρ ἐμοῦ καὶ πράξουσιν. 19. Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὔστινας βούλοιο προελόμενον ἰέναι. Ὁ δὲ προεἴλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί.

20. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλεάνδρε, καὶ ἐκέλευ-

σί σε, εἴτε πάντα αἰτιᾶ, κρίναντα σεαυτὸν χρῆσθαι ὃ τι ἂν βούλη, εἴτε ἕνα τιᾶ ἢ δύο ἢ καὶ πλείους αἰτιᾶ, τούτους ἀξιούσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. Ἐἴτε οὖν ἡμῶν τινα αἰτιᾶ, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τιᾶ, φράσον· οὐδεὶς γὰρ ἀπέσται ὅστις ἂν ἡμῖν ἐθέλῃ πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δεξιππου ἄγοντος τοῦτον τὸν ἄνδρα καὶ παίειν κελεύσας Δεξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δεξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἤτησάμεθα παρὰ Τραπεζουντιῶν ἐφ' ᾧ τε πλοῖα συλλέγειν ὡς σωζόμεθα· καὶ ἀποδράντα Δεξιππον καὶ προδόντα τοὺς στρατιώτας μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντιῶν ἀπεστερήκαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· ἀντοῖ τε τὸ ἐπὶ τούτῳ ἀπολάλαμεν. Ἦκουε γὰρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἶη περὶ ἀπιόντας τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ οὐ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ', εἰ ἂν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ ποτηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δεξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποικῶς εἶη· οὐ μόντοι εἶη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δεξιππος βίαν χρῆναι πάσχειν αὐτὸν, ἀλλὰ κριθέντα, ὥσπερ καὶ ἡμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιάν οὔτε ἄλλον οὐδένα ἐτι· ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελῆσθαι τὸν ἄνδρα. 27. Ὁ δ' ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶε με ἀδικούντα τι ἄγεσθαι, οὐτ' ἔπαιον οὐδένα οὐτ' ἔβαλλον ἀλλ' εἶπον ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις ὁπότε ἢ στρατιὰ ἐξίοι ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτ' εἶπον· ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέργοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τα χρημάτων. Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοίωνν τοιούτους εἶ, κατάμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἤριστων· τὴν δὲ στρατιάν συνήγαγε Ξενοφῶν καὶ συνεβούλευε, πέμψαι ἄνδρας πρὸς Κλέαν-

δρον παραιτησομένους περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς πάμπαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἱ ἰδόκουν ἐπιτήδευοι εἶναι, δεῖσθαι Κλεάνδρον κατὰ πάντα τρόπον ἀφραίνει τὸ ἄνδρ. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἐχεις μὲν, ὦ Κλεάνδρε, τοὺς ἄνδρας· καὶ ἡ στρατιά σοι ἐφείτο ὅ τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δεόνται δοῦναί σοι τὸ ἄνδρ καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἔμοχθησάτην. 32. Ταῦτα δέ σου τυχόντες ὑπισχυνοῦνταί σοι ἀντὶ τούτων, ἦν βούλη ἡγεῖσθαι αὐτῶν καὶ ἦν οἱ θεοὶ ἰλεῶ ὥσιν, ἐπιδείξειν σοι καὶ ὡς κόσμοί εἰσι καὶ ὡς ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Δέονται δέ σου καὶ τοῦτο, παραγερόμενον καὶ ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξίππον καὶ σφῶν τῶν ἄλλων οἶος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι. 34. Ἀκούσας ταῦτα ὁ Κλεάνδρος Ἄλλὰ ναὶ τὸ Σιωῶ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τε ἄνδρ ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὗς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸ ἄνδρ· Κλεάνδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ συνῆν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυνεβάλλοντο. Ἐπεὶ δὲ καὶ εἴωρα αὐτοὺς τὸ παραγγελόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γὰρ, ὡς εἴοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκεῖσε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα. Ὁ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε· καὶ οὗτος μὲν ἀπέπλει. Οἱ δὲ στρατιῶται διαθέμενοι τὸν σῖτον ὃν ἦσαν συγκομισμένοι καὶ τᾶλλα ἃ εἰλήφουσιν ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, ὥστ'

ἔχοντές τι εἰς τὴν φιλίαν ἔλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἔλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἕμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ Ζ.

CAP. I.

ἜΟΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλλη-
τες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ
μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ
ἐξιόντες καὶ πλείοντες ἐποίησαν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν
Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ
τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν
αὐτοῦ ἀρχὴν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, ὃ
δὲ ἔτυχεν ἐν Βυζαντίῳ ὧν, εἶδετο διαβιβᾶσαι τὸ στράτευμα ἐκ τῆς
Ἀσίας, καὶ ὑπισχεῖτο πάντα ποιήσειν αὐτῷ ὅσα δέοι. 3. Καὶ
Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρα-
τιωτῶν εἰς Βυζάντιον, καὶ ὑπισχεῖτο, εἰ διαβαίεν, μισθοφορὰν
ἔσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσά-
μενοι ἀπαγγελεῖν· Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη
ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέ-
λευσεν αὐτὸν συνδιαβάνα εἶπειτα οὕτως ἀπαλλάττεσθαι. Ἐφη
οὖν ταῦτα ποιήσειν.

5. Σεύθης δὲ ὁ Θραξ πέμπει Μηδοσάδην καὶ κελεύει Ξενοφῶν-
τα συμπροθυμείσθαι ὅπως διαβῆ τὸ στράτευμα, καὶ ἔφη αὐτῷ
ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσειν. 6. Ὁ δ' εἶπεν,
Ἄλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω
μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὴν δὲ διαβῆ, ἐγὼ μὲν ἀπαλλάξο-
μαι· πρὸς δὲ τοὺς διαμίγοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω
ὡς ἂν αὐτῷ δοκῆ ἀσφαλές.

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται.
Καὶ μισθὸν μὲν οὐκ εἶδον ὁ Ἀναξίβιος· ἐκήρυξε δὲ λαβόντας τὰ
ὄπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξίεναι, ὡς ἀποπέμψων τε ἅμα
καὶ ἀριθμὸν ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ

εἶχον ἀργύριον ἐπισιτιῖζεσθαι εἰς τὴν πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. 8. Καὶ ὁ Ξενοφῶν Κλεάνδρῳ τῷ ἀρμοστῇ ξένος γεγενημένος προσελθὼν ἠσπάζετο αὐτὸν ὡς ἀποπλευσούμενος ἦδη. Ὁ δ' αὐτῷ λέγει· Μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἦδη σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. 9. Ὁ δ' εἶπεν· Ἄλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀθνημοῦσι πρὸς τὴν ἔξοδον. 10. Ἄλλ' ὁμως, ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευόμενον· ἐπειδὴν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. Ὁ δ' ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξίεναι τὴν ταχίστην συνεσκευασμένους, καὶ προσανεπιεῖν, ὅς ἂν μὴ παρῆ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐτεῦθεν ἐξήσαν οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλὴν ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς ὁπότε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλων. 13. Ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατηγούς καὶ τοὺς λοχαγούς ἔλεξε· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα, ἢ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου πότερα πολέμιος εἶη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δέοι πορεύεσθαι ἢ κύκλα διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι δρόμῳ πρὸς τὰς πύλας ὡς πάλιν εἰς τὸ τεῖχος εἰσόντες. Ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσαι τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δ' ἔθειον ἐπὶ θάλατταν καὶ παρὰ τὴν χλῆν τοῦ τεύχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δ' οἱ ἐτύγχανον ἔνδον ὄντες τῶν στρατιωτῶν ὡς ὄρωσι τὰ ἐπὶ ταῖς πύλαις πράγματα,

διακόπτοντες ταῖς ἀξίαις τὰ κλεῖθρα ἀναπειταννύουσι τὰς πόλεις· οἱ δ' εἰσπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γινόμενα, δεῖσας μὴ ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἰς αὐτῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βία εἰσπίπτον, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγγαρον ὄντες ἔξω ἔθρον· οἱ δὲ καθεῖλον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζοντο· πάντες δὲ ὄντο ἀπολωλέναι ὡς ἐαλωκυίας τῆς πόλεως. 20. Ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλατταν ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρὸς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοῦτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσεις, καὶ ἡμεῖς σὲ μέγα ποιήσαιμεν. 22. Ὁ δὲ ἀπεκρίνατο· Ἄλλ' εὐ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τοιούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα. Βουλόμενος αὐτοὺς κατηρεμίσει, καὶ αὐτὸς τε παρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν καὶ τίθεσθαι τὰ ὄπλα. 23. Οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταττόμενοι οἱ τε ὀπλίται ἐν ὀλίγῳ χρόνῳ εἰς ὀκτῶ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κείρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαι ἔστι τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν καὶ λέγει τάδε·

25. Οἱ μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἐξαπατῶμενοι οὐ θαναμάζω. ἦν δὲ τῷ θυμῷ χαρίζομεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἃ ἔσται ἐντεῦθεν. 26. Πολέμοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἤλθομεν εἰς τὸν πόλε-

μον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωρίοις οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσόδου οὐσης κατ' ἐναντιὸν ἀπὸ τε τῶν ἐνδήμων καὶ ἐκ τῆς ὑπερορίας οὐ μείων χιλίων ταλάντων· ἄρχοντες δὲ τῶν νήσων ἀπασῶν καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον ὅπου νῦν ἐσμὲν ἔχοντες, κατεπολεμήθημεν οὕτως ὡς πάντες ὑμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δ' αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρησόμενοι τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες εἰ δυναίμεθα. Τούτων δὲ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων ὅστις οἶται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ πρὸς θεῶν μαινώμεθα μηδὲ αἰσχρῶς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσόμεναις καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἠθέλησαμεν κατασχῆν, καὶ ταῦτα κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἤλθομεν, ταύτην ἐξαλαπάξομεν. 30. Ἐγὼ μὲν τοῖνυν εὐχομαι πρὶν ταῦτα ἐπιθεῖν ὑφ' ὑμῶν γενόμενα μυρίας ἐμέ γε κατὰ γῆς ὀργυῖας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλεύω Ἑλλήνας ὄντας τοῖς τῶν Ἑλλήνων προσσηκῶσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γούν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ πέμπσαντας Ἀναξίβιφ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσαντες παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσοντες ὅτι οὐκ ἐξαπατώμενοι ἀλλὰ πειθόμενοι ἐξερχόμεθα.

32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἱερώνυμόν τε Ἥλειον ἐροῦντα ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον Ἀχαιόν. Οἱ μὲν ταῦτα ᾗχοντο ἐροῦντες.

33. Ἐτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει ἀλλὰ στρατηγιῶν καὶ ἐπαγγελόμενος εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο. Καὶ τότε προσελθὼν ἔλεγεν ὅτι ἔτομος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δεῖλτα.

καλούμενον τῆς Θράκης, ἔνθα πολλά καὶ ἀγαθὰ λήφονται· ἔστε δ' ἂν μύλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ σῖτα καὶ ποτὰ.

34. Ἀκούουσι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξίβιου ἅμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ ὅτι πειθόμενοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς βουλευσῶτο περὶ αὐτῶν ὃ τι δύναίτο ἀγαθόν. 35. Ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγὸν καὶ ἕξω τοῦ τείχους ἀπῆλθον. Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σῖτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δ' ἐξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν ὅς ἂν ἀλφῶ ἔνδον ὦν τῶν στρατιωτῶν πεπράσεται. 37. Τῇ δ' ὑστεραία ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφιστα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ ἔλαιων τρεῖς καὶ σκοροδῶν [εἰς] ἀνήρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλος κρομμύων. Ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν ἐθύετο.

38. Ξεροφῶν δὲ μεταπεμφάμενος Κλεάνδρον ἐκέλευε διαπράξαι ὅπως εἰς τὸ τεῖχος τε εἰσελθεῖν καὶ ἀποπλεῦσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλεάνδρος, Μάλα μάλιστα, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξεροφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὁμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοι σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξεροφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω τοῦ τείχους ἀπῆγε σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραία τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίῳ ὁ Λαρδανεύς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν, ὡς οὐχ ἡγήσομενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελεύει διαμετρεῖσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἐκάστω γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆγε καὶ τὴν στρατηγίαν ἀπειπῶν.

CAP. II.

1. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ Φιλήσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίων ὁ Λαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἐπειθε γὰρ αὐτῶν, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον οἰόμενος εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προσεσῆναι τοῦ στρατεύματος· Τιμασίων δὲ προὔθνημιτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἂν οἴκαδε κατελθεῖν. 3. Καὶ οἱ στρατιῶται ταῦτα ἐβούλοντο. Διατριβομένον δὲ τοῦ χρόνου πολλοὶ τῶν στρατιωτῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὡς ἐδύναντο· οἱ δὲ καὶ [διδόντες τὰ ὄπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμγνύοντο. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων φέτο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξίβιφ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρω Βυζαντίου ἀρμοστής· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρείη ἤδη εἰς Ἑλλήσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστελλει ὁπόσους ἂν εὗροι ἐν Βυζαντίῳ τῶν Κύρον στρατιωτῶν ὑπολελειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπεπράκει· ἀλλὰ καὶ τοὺς καμνοντας ἐθεράπευεν οἰκτεῖρων καὶ ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμπει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἠμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος ἅπερ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελύει πάσῃ τέγγῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πάρινθον διαβιβάζει

εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύοντα τοὺς Περινθίους ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἠδέως καὶ εὐθὺς εἶποντο ἄσμενοι ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς αὐτὸν [κατὰ θάλατταν] Μηδοσάδην εἶδειτο τὴν στρατιάν ἄγειν πρὸς ἑαυτὸν, ὑπισχνόμενος αὐτῷ ὅ τι ᾤετο λέγων· πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ ὅτι οὐδὲν οἶόν τε εἴη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾤχετο. Οἱ δ' Ἕλλητες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περινθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαῖεν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις ἀπέυπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαινοῦσθαι εἰς τὴν Ἀσίαν.

13. Ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν· Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῆδε ἀρμοστής· εἰ δὲ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ καταδύσω. Ταῦτα εἰπὼν ᾤχετο εἰς τὸ τεῖχος. 14. Τῇ δ' ὑστεραία μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἰσεῖσι, συλληφθήσεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. Ὁ δὲ, ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δ' εἶπεν ὅτι θῦσαι τι βούλοιο. 15. Καὶ ἀπελθὼν ἐθύετο εἰ προεῖεν αὐτῷ οἱ θεοὶ περᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ἐώρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ὄν τριήρεις ἔχοντος τοῦ κωλύσοντος· οὔτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι· ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν εἶχειν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτα εἶχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἤκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπιέναι

σφαῖς κελείει, τῆς δειλῆς δὲ ἦκειν· ἔνθα καὶ δῆλῃ μᾶλλον ἐδόκει ἢ ἐπιβουλή. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερά καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι παραλαβῶν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ᾧ ἕκαστος ἐπίστευεν ᾗχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκοιτα στάδια. 18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ᾗχετο μετακεχωρηκέναι ποι τὸν Σεύθην. Ἐπεὶ δὲ θοοῦβου τε ἦσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκότει ὄντες μήτε ὀπόσοι μήτε ὅπου εἴεν, οἱ δὲ προσιόντες μὴ λανθάνοιεν ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἴεν· 19. ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμηρέα ὃν ἐτύγχανεν ἔχων, καὶ εἰπεῖν κελείει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δ' ἤροντο εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δ' ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρήσαν· πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐγίλον τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ χώρᾳ, πολὺ ἔχων στρατεύμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι καὶ τὰ σκενοφόρα ἀφαιρεθῆναι. Ἦσαν δ' οὗτοι Θυνοὶ, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα δύο οὓς βούλοιο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἠσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θοράκιον νόμον κέρατα οἴνου προὔπνον· παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς ἐμὲ, ὦ Σεύθῃ, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονὶ, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνόμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσεις, ὡς ἔφη Μηδοσάδης οὐτοσί. 25. Ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην εἰ ἀληθῆ ταῦτ' εἶη. Ὁ δ' ἔφη. Ἀντίς ἦλθε Μηδοσάδης οὗτος ἐπεὶ ἐγὼ διεβην πάλιν ἐπὶ τὸ στρατεύμα ἐκ Παρίου, ὑπισχνόμενος, εἰ ἄγοιμι

τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλω χρήσεσθαι καὶ ἀδελφῶ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ κρατεῖς ἔσεσθαι παρὰ σοῦ.

26. Ἐπὶ τούτοις πάλιν ἐπήρετο τὸν Μηδοσάδην εἰ ἔλεγε ταῦτα. Ὁ δὲ συνέφη καὶ ταῦτα. Ἴθι νῦν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Χαλκηδόνι πρῶτον. 27. Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἕνεκα δεοί τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὡσπερ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυβρίαν ἀφίκον; Οὐκ ἔφησθα οἶόν τ' εἶναι, ἀλλ' εἰς Πέριπθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυγίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστω πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ ὄπλα σὺ ἐλθὼν εἰπὲ ὡς Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκῆ καταλιπὼν τὴν μάχαιραν εἰσιθι.

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἴεν εἰδέναι καὶ φίλους εἶνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς εἶδε, πρῶτον Ξενοφῶν ἐπήρετο Σεύθην ὅ τι δεοίτο χρήσθαι τῇ στρατιᾷ. 32. Ὁ δ' εἶπεν ὡδε· Μαισάδης ἦν πατήρ μοι· ἐκείνου δ' ἦν ἀρχὴ Μελανδίται καὶ Θυνοὶ καὶ Τρανίψαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν ἀποθνήσκει νόσῳ· ἐγὼ δ' ἐξετράφην ὄρφανός παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς ἄλλοτριάν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίφριος αὐτῷ ἰκέτης δοῦναί μοι ὁπόσους δυνατὸς εἶη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυναίμην κακὸν ποιοίην καὶ ζῆν μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὡσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὴν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἔμμαντοῦ πατρῴαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δεόμεαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ δίδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; Λέξον,

ἵνα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικηρὸν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὀπόσῃν ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ θαλάττῃ τετεχισμένον. 37. Ἐὰν δ', ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἦ, δέξῃ εἰς τὴν σεαντοῦ ἂν τις ἀπιέναι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνούς ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. Σοὶ δ', ὦ Ξενοφῶν, καὶ θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ἀνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἴκησιν δώσω ὅπερ ἐμοὶ κάλλιστον χωρίον ἔστι τῶν ἐπὶ θαλάττῃ.

CAP. III.

1. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλκον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψουσιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ο μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στρατεύμα συγκαλέσαι. Καὶ συνῆλθον πάντες πλην οἱ Νέωνος· οὗτοι δὲ ἀπεῖχον ὡς δέκα στάδια. 3. Ἐπεὶ δὲ συνῆλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· Ἄνδρες, διαπλεῖν μὲν ἐνθά βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων κωλύει· ὥστ' εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς Χερρόνησον βία διὰ τοῦ ἱεροῦ ὄρους πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκεῖσε ἔλθωμεν, οὔτε πωλήσειν ἔτι ὑμᾶς φησιν ὡςπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι ὡςπερ νυνὶ δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνον ἴητε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε ὅτερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργύριον ἕως λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κόμας ὅθεν οἱ ἦττους ἕως λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅ τι τις ὑμῶν δεῖται αἰρεῖσθαι ὅ τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ^{δοκῆται} τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπιόντες τοίνυν, ἔφη,

συσκευάζεσθε, καὶ ἐπειδὴν παραγγεῖλη τις, ἔπεσθε τῷ ἡγῶν μέρει.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγεῖτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἐπειθον ἀποτρέπεσθαι· οἱ δὲ οὐχ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προελήλυθασαν, ἀπαντιᾶ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστον ἀκούοντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν.

8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα ὅπου μέλλει ἔξειν τὸ στρατεύμα τροφήν· ἐκεῖ δὲ ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κράτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλεῖστά ἐστιν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ἐξενίσθαι.

9. Καὶ ὁ Σεύθης ἔφη, Ἄλλα· οἶδα κόμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστώγητε. Ἦγοῦ τοινοῦν, ἔφη ὁ Ξενοφῶν.

10. Ἐπεὶ δὲ ἀφίκοντο εἰς αὐτὰς τῆς δείλης, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε· Ἐγὼ, ὧ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί· καὶ ὑπισχνούμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικηρὸν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. Σίτα δὲ καὶ ποτὰ ὡσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε. Ὅποσα δὲ ἂν ἀλίσηκται ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω.

11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνθίστηται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρατο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στρατεύμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῆ πλείον ἐπὶ τὰ ἡμερῶν, μείον δὲ πολλαχῆ.

13. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ. Καὶ ἔλεγον πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βοθλομένῳ δυνατὸν εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἶόν τ' εἴη, εἰ δέοι ὠνούμενους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν προσλήφωιντο, εὐρημα ἐδόκει εἶναι.

14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ ἐπιρηφιζέτω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεμήφισε, καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύσοιντο αὐτῷ.

15 Μιτὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγούς δὲ καὶ λοχαγούς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε, πλησίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνεΐτης· οὗτος προσιών ἐνὶ ἐκάστῳ οὔστινας ᾔετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, οἱ παρῆσαν φιλίαν διαπραξόμενοι πρὸς Μῆδοκον τὸν Ὀδρουσῶν βασιλέα καὶ Δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν ὅτι Μῆδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθης δὲ ἐπειδὴ τὸ στρατεύμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. 17. γείτων οὖν ὧν ἰκανώτατος ἔσται ὑμᾶς καὶ εὐ καὶ κακῶς ποιεῖν. Ἦν οὖν σωφρονῆτε, τούτῳ δώσετε ὃ τι ἄγετε· καὶ ἄμεινον ὑμῖν διακίεσεται ἢ εἰς Μῆδοκῳ τῷ πρόσω οἰκοῦντι δῶτε. Τούτους μὲν οὕτως ἐπειθεν. 18. Αὐτίς δὲ Τιμασίῳ τῷ Λαρδανεὶ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἔλεγεν ὅτι νομίζοιτο ὁπότε ἐπὶ δεῖπνον καλέσαιτο Σεύθης δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἰκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προὔμνῃτο ἐκάστῳ προσιών. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρῃ ἴσως ἀξιώσεις καὶ τεῖχῃ λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθῃν. 20. Εὐνοὺς δέ σοι ὧν παραινῶ· εὐ οἶδα γὰρ ὅτι ὅσα ἂν μείζω τούτῳ δωρήσῃ, τοσοῦτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθήμενοι κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμῆται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἐαντῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ διερρίπτει οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἐαντῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ

κατὰ ταῦτὰ ἐποίουν καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δὲ τις Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρρήπτειν εἶα χαίρειν, λαβῶν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνυτα εἰδείπνει. 24. Κέρατα δ' οἴνου περιέφερον, καὶ πάντες εἰδέχοντο. Ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα· Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐδέπω. 25. Ἀκούσας Σεύθης τὴν φωνὴν ἠρώτα τὸν οἰνοχόον τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζειν γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλωσ ἐγένετο.

26. Ἐπεὶ δὲ προῦχώρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θραξ ἵππον ἔχων λευκόν· καὶ λαβῶν κέρας μεστὸν, εἶπε· Προπίνω σοι, ὦ Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὄν ἂν θέλῃς, αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσης τὸν πολέμιον. 27. Ἄλλος παῖδα εἰσαγαγὼν οὕτως εἰδωρήσατο προπίνων, καὶ ἄλλος ἰμάτια τῇ γυναικί. Καὶ Τιμασίων προπίνων εἰδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπιδα ἀξίαν δέκα μνῶν. 28. Γνήσιππος δὲ τις Ἀθηναῖος ἀναστάς εἶπεν ὅτι ἀρχαῖος εἶη νόμος κάλλιστος τοὺς μὲν ἔχοντας δίδοναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι δίδοναι τὸν βασιλέα· ἵνα καὶ ἐγὼ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσοι· καὶ γὰρ ἐτύγγαθεν ὡς τιμώμενος, ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἤδη γὰρ ὑποπεπωκώς ἐτύγγαθεν, ἀνέστη θαρράλειος δεξάμενος τὸ κέρας καὶ εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι ἑμαυτὸν καὶ τοὺς ἔμους τούτους ἐταῖρους φίλους εἶναι πιστοὺς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντα μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προϊέμενοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατρῶαν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἀνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σὲ δῶρα. 32. Ἀναστάς ὁ Σεύθῃς συνεξέπιε καὶ συγκατεκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰσῆλθον κέρασί τε οἷοις σημαίνουσι αὐλοῦντες καὶ σάλπιγγιν ὠμοβοίταις ῥυθμούς τε καὶ οἶον μαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθῃς ἀναστάς ἀνέκραγέ τε πο-

λεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα εὐλαφῶς. Εἰσέθεσαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ εἶπον ὅτι ὄρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδόναι. Καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἰσεῖσι νυκτός· οἱ τε γὰρ πολέμιοι Θρακῆς ὑμῖν καὶ ἡμῖν. οἱ φίλοι. 35. Ὡς δ' ἐξέθεσαν, συνανέστη ὁ Σεύθης οὐδέν τι μεθύοντι εἰκῶς. Ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας· Ὡ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασιν πῶς τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. 36. Συνεπήγνον ταῦτα οἱ στρατηγοὶ καὶ ἠγγεῖσθαι ἐκέλευον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δ' ὁπότεν καιρὸς ἦ ἔξω πρὸς ὑμᾶς· καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἠγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοίνυν, εἴπερ νυκτός πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἠγεῖται τοῦ στρατεύματος ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρη, εἴαν τε ὀπλιτικὸν εἴαν τε πελταστικὸν εἴαν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἕλλησιν ἠγεῖσθαι ἐστὶ τὸ βραδύτατον· 38. οὕτω γὰρ ἤμιστα διασπᾶται τὰ στρατεύματα καὶ ἤμιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις καὶ ἀγροοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὁρθῶς τε λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἠγεμόνας δώσω τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέσομαι τελευταῖος τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος ἂν δέη παρέσομαι. Σύνθημα δ' εἶπον ἈΘΗΝΑΙΑΝ κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἦνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης ἔχων τοὺς ἱππίας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἠγεμόνας, οἱ μὲν ὀπλιταὶ ἠγροῦντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δὲ ἵππεις ὀπισθοφυλάκων. 41. Ἐπεὶ δὲ ἡμέρα ἦν, ὁ Σεύθης παρήλαυεν εἰς τὸ πρόσθεν καὶ ἐπήγεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι

σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δὲ ὡσπερ δεῖ ἀθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἄλλ' ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύσθε· ἐγὼ δὲ σκεψάμενός τι ἤξω. 42. Ταῦτ' εἰπὼν ἤλανε δι' ὄρους ὁδὸν τινα λαβὼν. Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέφατο εἰ εἶη ἴχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῆ ἑώρα τὴν ὁδόν, ἤκε ταχὺ πάλιν καὶ ἔλεγεν· 43. Ἄνδρες, καλῶς ἔσται, ἦν θεὸς θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἄλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγῶν σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κὰν λειφθῆτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε· ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς κόμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἦνίκα δὲ ἦν μέσον ἡμέρας, ἦδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδῶν τὰς κόμας ἤκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν· Ἀφήσω ἦδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κόμας. Ἄλλ' ἔπεσθε ὡς ἂν δύνησθε τάχιστα, ὅπως εἴαν τις ὑφιστῆται, ἀλέξῃσθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφῶν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἤρετο· Τί καταβαίνεις ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὀπλίται θάττον δραμοῦνται καὶ ἦδιον, εἴαν καὶ ἐγὼ πεζὸς ἡγῶμαι.

46. Μετὰ ταῦτα ᾤχετο καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἱππέας ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόγων εὐζώνους. Καὶ αὐτὸς μὲν ἐτροχάζε τούτους ἔχων· Κλεάνωρ δὲ ἠγεῖτο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ' ἐν ταῖς κόμαις ἦσαν, Σεύθης ἔχων ὅσον τριάκοντα ἱππέας προσελάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἴχονται μοι ἄλλος ἄλλη διώκων καὶ δέδοικα μὴ συστάντες ἀθρόοι πον κακόν τι ἐργάσωνται οἱ πολέμοι. Δεῖ δὲ καὶ ἐν ταῖς κόμαις καταμένειν τινὰς ἡμῶν· μεστὰι γάρ εἰσιν ἀνθρώπων. 48. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήφομαι· σὺ δὲ Κλεάνωρα κέλευε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κόμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὡς χίλια, βόες δὲ δισχίλιοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοῦ ἠύλισθησαν.

CAP. IV.

1. Τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κόμας παρτελοῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβον ἐνθείη καὶ τοῖς ἄλλοις οἶα πείσονται, ἂν μὴ πείθωνται, ἀπήει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, ὅπως μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίον. Οἱ δ' ἐκλιπόντες ἔφρουγον εἰς τὰ ὄρη.

3. Ἦν δὲ γιῶν πολλὴ καὶ ψῦχος οὕτως ὥστε τὸ ὕδωρ ὃ ἐφέροντο ἐπὶ δεῖπνον ἐπήγγυτο καὶ ὁ οἶνος ὃ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥίνας ἀπεκαίοντο καὶ ὄτα. 4. Καὶ τότε δῆλον ἐγένετο οὗ ἕνεκα οἱ Θραῖκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὤσι, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στήθεσι ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ζιφῶς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσι, ἀλλ' οὐ χλαμύδας. 5. Ἀφίεις δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κόμας καὶ τὸν σίτον, καὶ ἀπολοῦνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κόμαις ἠλύζοντο. 6. Καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τὸν νεωτάτου λαβόντα συνεπισπέσθαι. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κόμας· καὶ οἱ μὲν πλεῖστοι ἐξέφρουγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δὲ ἦν τις Ὀλύνθιος παιδεραστής, ὃς ἰδὼν παῖδα καλὸν ἠβιάσκοντα ἄρει πέλτην ἔχοντα μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευσεν βοηθῆσαι παιδί καλῷ. 8. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δεῖται μὴ ἀποκτεῖναι τὸν παῖδα· καὶ τοῦ Ἐπισθένους διηγεῖται τὸν τρόπον, καὶ ὅτι λόγον ποτὲ συναλέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἰ τινες εἴεν καλοί· καὶ μετὰ τούτων ἦν ἀνήρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρητο, Ἦ καὶ θελοῖς ἂν, ὃ Ἐπίσθενες, ὑπὲρ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν ἀνατείνας τὸν τραχήλον, Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριον εἶδέναι. 10. Ἐπήρητο ὁ Σεύθης τὸν παῖδα εἰ παισίειν αὐτὸν ἀπὲρ ἐκείνου. Οὐκ εἶα ὁ παῖς,

ἀλλ' ἰκέτευς μῆδέτερον κατακαίειν. Ἐνταῦθα δὴ ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν· Ὡρα σοι, ὦ Σεύθη, περὶ τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε ὅ αὐτῷ αὐτοῦ ἀυλισθῆναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνου· ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτω κώμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὀρείοις καλουμένοις Θραξὶ πλησίον κατασκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διατρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θραῖκες καταβαίοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ ὅτι ἐν ποτηροῖς τόποις σκηπῶεν καὶ πλησίον εἶεν οἱ πολέμοι· ἥδιόν τ' ἂν ἔξω ἀυλίεσθαι εἶφη ἐν ἐχυροῖς χωροῖς μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολέσθαι. 13. Ὁ δὲ θαρρόειν ἐκέλευε καὶ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίοντές τινες τῶν ἐκ τοῦ ὄρους συμπράξαι σφισι τὰς σπονδὰς. Ὁ δ' ὁμολόγει καὶ θαρρόειν ἐκέλευε καὶ ἡγγυᾶτο μὴδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλω περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκντάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνεπίμπρασαν· καὶ Ξενοφῶντα ὀνομαστί καλοῦντες ἐξιόντα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακαυθῆσεσθαι αὐτόν.

16. Καὶ ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακέστιος ἐτῶν ἤδη ὡς ὀκτωκαιδέκα ὢν σημαίνει τῇ σάλπιγγι· καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οἱ δὲ Θραῖκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησαν τινες κρεμα-

σθέντες ἐγεγομένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτόντες τῶν ἐξόδων· οἱ δ' Ἕλληνες ἐδίωκον ἕξω τῆς κόμης 18. Τῶν δὲ Θυνῶν ὑποστραφέντες τινὲς ἐν τῇ σκότει τοὺς παρατρέχοντας παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἱερώνυμόν τε Εὐδοέα λοχαγόν καὶ Θεογένην Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθῆς τινων καὶ σκεύη. 19. Σεύθης δὲ ἤκε βοηθήσων σὺν ἐπιτὰ ἱππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτιῆν ἔχων τὸν Θοράκιον. Καὶ ἐπέπερ ἦσθετο, ὅσονπερ χρόνον ἐβόηθει, τοσοῦτον καὶ τὸ κέρασ ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολεμοῖσι· Ἐπεὶ δ' ἦλθεν, ἐδεξιούτο τε καὶ ἔλεγεν ὅτι οἴοιτο τεθνεῶτας πολλοὺς εὐρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδοῦναι καὶ ἐπὶ τὸ ὄρος εἰ βούλεται συστρατεύεσθαι· εἰ δὲ μὴ, αὐτὸν εἶσαι. 21. Τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἀνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρειῶν· καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. Ἦδη δ' εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρουσῶν ἀκούοντες ἅ πρᾶττοι ὁ Σεύθης πολλοὶ κατέβαινον συστρατευόμενοι. 22. Οἱ δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστὰς, πολλοὺς δὲ ἱππεῖς, καταβάντες ἰκέτερον σπεισασθαι· καὶ πάντα ὠμολόγουν ποιῆσειν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. 23. Ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυεν ἅ λέγοιεν· καὶ οὐκ ἔφη σπείσεσθαι, εἰ Ξενοφῶν βούλοιο τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἄλλ' ἔγωγε ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται ἀπὸ ἐλευθέρων· συμβουλευεῖν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιῆν, τοὺς δὲ γέροντας οἴκοι εἶν. Οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

CAP. V.

1. Ἐπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θοράκας εἰς τὸ Δεῖλτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισαάδου, ἀλλὰ Τήρους τοῦ Ὀδρουσσοῦ, ἀρχαίου τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν ἐμὴν τῆς λείας παρῆν. Καὶ Σεύθης ἐξαγαγῶν ζεύγη ἡμιονικα

κρία, (οὐ γὰρ ἦν πλείω,) τὰ δ' ἄλλα βοεικὰ, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δ' ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίων ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαιοῖς· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθὸτος ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλεῖον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀγθεσθεὶς εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὡς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκήδον, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαντοῦ ἰμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖη· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἤχθετο αὐτῷ ὅτι ἐντόνος τοῖς στρατιώταις ἀπήτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμμένητο ὡς ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσοι αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τεῖχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμμένητο. Ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει ὡς οὐκ ἀσφαλὲς εἶη τεῖχῃ παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο τί χρῆ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσεσθαι δυοῖν μηνῶν· καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς κέλλη εἶναι στρατευσάιμην ἂν ἄνευ Ξενοφῶντος. Καὶ ὁ Φρυνίσκος καὶ Κλεάνωρ συνωμολόγουν τῷ Τιμασίῳ.

11. Ἐντεῦθεν ὁ Σεύθης ἐλοιδορεῖ τὸν Ἡρακλείδην ὅτι οὐ παρκαλεῖ καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δὲ γνούς τοῦ Ἡρακλείδου τὴν πανουργίαν ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέχεται λαβὼν τοὺς

τε στρατηγούς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπέισθησαν, συνεστρατεύοντο καὶ ἀφικνοῦνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν εἰς τὸν Σαλμυδησόν. Ἐνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλὰ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάμπολυ τῆς θαλάττης. 13. Καὶ οἱ Θραῖκες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρισάμενοι τὸ καθ' αὐτοὺς ἐκπίπτουσι ἕκαστοι ληΐζονται· τίως δ' ἔλεγον πρὶν ὀρισασθαι ἀρπάζοντις πολλοὺς ὑπ' ἀλλήλων ἀποθνήσκειν. 14. Ἐνταῦθα εὐρίσκοιτο πολλὰ μὲν κλίαι, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμένα, καὶ τᾶλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. Ἐντεῦθεν ταῦτα καταστρεψάμενοι ἀπήεσαν πάλιν. 15. Ἐνθα δὴ Σεύθης εἶχε στρατεύμα ἦδη πλεόν τοῦ Ἑλληνικοῦ· ἕκ τε γὰρ Ὀδρουσῶν πολὺ ἔτι πλείους καταβέβηκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρατεύοντο. Κατηγλίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον τριάκοντα σταδίου ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἱ τε στρατιῶται παγγαλέπως εἶχον ὃ τε Σεύθης οὐκέτι οἰκείως δέεκετο, ἀλλ' ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰ ἦδη ἀσχολία ἐφαίνοντο.

CAP. VI.

1. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἦδη δύο μηνῶν ὄντων ἀφικνοῦται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων· καὶ δεῖται ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης πνθόμενος ὅτι ἐπὶ τὸ στρατεύμα ἦκουσι λέγει τῷ Σεύθῃ ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέη· ἀποδιδόνς δὲ τὸ στρατεύμα χαρισίᾳ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλλάξονται ἐκ τῆς χώρας.

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στρατεύμα ἦκουσιν, ἔλεγεν ὅτι τὸ στρατεύμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξενίᾳ.

Καὶ ἐξένιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλεε, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χειρόν ἐστιν αὐτῷ. Καὶ οἱ εἶπον· Ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης· Πάνν μὲν οὖν, ἔφη. 5. Ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλεξαντες αὐτοὺς ὑπόσχησθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ἡμῖν. 6. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγεῖεν; Ἄφριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, πρῶτ' ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὴν ὑμᾶς ἴδωσιν ἄσμενοι συνδραμοῦνται. Ἄυτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στάτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τῷ δὲ Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίους δοκεῖ πολεμεῖν Τισσαφέρνει τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἴητε σὺν ἡμῖν, τὸν τε ἐχθρὸν τιμωρήσεσθε καὶ δαρεικὸν ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἦκουσαν καὶ εὐθύς ἀνίσταται τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. Παρῆν δὲ καὶ Σεύθης βουλόμενος εἰδῆναι τί πραχθήσεται· καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρμηνεῖα· ξυνίει δὲ καὶ αὐτὸς ἑλληνιστὶ τὰ πλεῖστα. 9. Ἐνθα δὲ λέγει ὁ Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὧ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν· ἐνθα δὲ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόρους ἔχει· καὶ Σεύθης ἐκείνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν. 10. ὥστε ὃ γε πρῶτος λέγων ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλε, καὶ τὸν μισθόν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἐλεξεν ὧδε·

11. Ἄλλὰ πάντα μὲν ἄρα ἀνθρωπον ὄντα προσδοκᾷν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν ἐμαντῷ γε δοκῶ συνειδῆναι περὶ ὑμᾶς παρεσχημένος. Ἀπετραπόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι περθεσόμενος ὑμᾶς εὐ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀφόροις

εἶναι ὡς ὠφελήσων εἴ τι δυναίμην. 12. Ἐπεὶ δ' ἦλθον, Σεύθου τουτουὶ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ ὑπισχνόμενον μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὡς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δ' ὅθεν φόβηται τάχιστα ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἦδειν βουλομένους. 13. Ἐπεὶ δὲ Ἀρίσταρχος ἐλθὼν σὺν τριήρεσιν ἐκάλυε διαπλεῖν ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δῆπου ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσαίμεθα ὃ τι χρῆται ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοτος ὑμῖν εἰς Χερσόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος ἐαυτῶ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῳ ἵεναι, πάντες δ' ἐψηφίσασθε ταῦτά. Τί οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαθῶν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινώ αὐτὸν, δικαίως ἂν με καὶ αἰτιώσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑγ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι; 16. Ἄλλ' εἶποιτε ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου τεγνάζειν. Οὐκοῦν δῆλον τοῦτό γε ὅτι εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δῆπου ὡς ὢν τε ἐμοὶ δοίη στεροῖτο καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ' οἴμαι εἰ ἐδίδον, ἐπὶ τούτῳ ἂν ἐδίδον ὅπως ἐμοὶ δοῦς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχει οἴεσθε, ἔξεστιν ὑμῖν ἀντίκω μάλᾳ ματαίαν ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐὰν πράττειτε αὐτὸν τὰ χρήματα. Δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσει με, καὶ ἀπαιτήσει μέντοι δικαίως, ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῷ ἐφ' ἣ ἐδωροδόκων. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἅ ἐμοὶ ἰδία ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύνοιδές μοι εἰ ἐπιορκῶ. 19. Ἴνα δὲ μᾶλλον θαναμάσητε, συνεπόμνημι μηδὲ ἅ οἱ ἄλλοι στρατηγὸὶ ἔλαβον εἰληφέναι, μὴ τοίνυν μηδ' ὅσα τῶν λοχαγῶν ἔνιοι. 20. Καὶ τί δὴ ταῦτα ἐποίουν; Ὡς ἄνδρες, ὅσῳ μᾶλλον συμφέροιμι τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι ὅποτε δυνασθεῖη. Ἐγὼ δὲ ἅμα τε αὐτὸν ὀρώ εὐπράττοντα, καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἴποι δὴ τις ἂν· Οὐκοῦν αἰσχύνῃ οὕτω μωρῶς ἐξαπατῶμενος; Ναι

μὰ Δία ἤσυχνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλω δ' ὄντι ἐξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. 22. Ἐπεὶ εἰ γε πρὸς φίλους ἐστὶ φυλακὴ, πᾶσαν οἶδα ὑμᾶς φυλαξαμένους ὡς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ὑμῖν ἃ ὑπέσχετο· οὔτε γὰρ ἠδικήσαμεν τοῦτον οὐδὲν οὔτε κατεβλακεύσαμεν τὰ τοῦτον οὔτε μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὃ τι ἡμᾶς οὗτος παρεκάλεσεν. 23. Ἄλλὰ, φραίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδὲ εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν. Πρὸς ταῦτα δὲ ἀκούσατε ἃ ἐγὼ οὐκ ἄν ποτε εἶπον τοῦτον ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώμονες ἐδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρηνθον, εἰ προσίοιτε τῇ πόλει, Ἀρίσταρχος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι ἀποκλείσας τὰς πύλας, ὑπαίθριοι δὲ ἔξω ἐστρατοπεδεύετε, μέσος δὲ χειμῶν ἦν, ἀγορᾶ δὲ ἐχρῆσθε σπάνια μὲν ὀρώντες τὰ ὄνια, σπάνια δὲ ἔχοντες ὄτων ὠνίσεσθε; 25. Ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης· τριήρεις γὰρ ἐφορμοῦσαι ἐκώλυον διαπλεῖν· εἰ δὲ μένοι τις, ἐν πολεμίᾳ εἶναι, ἐνθα πολλοὶ μὲν ἵππεις ἦσαν ἐναντίοι, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν ἢ ἀθρόοι μὲν ἰόντες ἐπὶ τὰς κόμας ἴσως ἄν ἐδυνάμεθα σίτον λαμβάνειν οὐδὲν τι ἄφθονον· ὅτῳ δὲ διώκοντες ἄν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν οὐκ ἦν ἡμῖν· οὔτε γὰρ ἵππικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συννεστηκὸς κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν μηδ' ὄντιναοῦν μισθὸν προσαιτήσας Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἵππείας καὶ πελταστὰς ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἄν ἐδόκουν ὑμῖν βιβουλεύσθαι πρὸ ὑμῶν; 28. Τούτων γὰρ δήπου κοινονήσαντες καὶ σίτον ἀφθονώτερον ἐν ταῖς κόμαις εὐρίσκετε διὰ τὸ ἀναγκάζεσθαι τοὺς Θραῖκας κατὰ σπονδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ πολέμιον οὐκέτι οὐδένα ἐρωῶμεν ἐπειδὴ τὸ ἵππικὸν ἡμῖν προσεγένετο· τέως δὲ θαρσαλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἵππικῶ καὶ πελταστικῶ κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδαννυμένους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάντῃ πολλὴν μισθὸν προστελεῖ τῆς ἀσφαλείας, τοῦτο δὴ τὸ σθένος πάθημα, καὶ

διὰ τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ εἶναι ; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε ; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἑλάβετε παρὰ Σεύθου ; Τὰ γὰρ τῶν πολεμίων ἰδαπανᾶτε. Καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε. 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σῶν ἔχετε καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾷκας ἐφ' οὓς ἐστρατεύασθε κρατήσαντες ; Ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν εἶδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. Ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆρα οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμεν, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν ἐπιστενόμεν δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δ' ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ἐφ' ὑμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθήμενος ὑπὲρ ὑμῶν, ὃν ἤλπίζον εὐ ποιήσας μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο, καταθήσεσθαι. 5. Ἵμεῖς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθημαι τε πλείστα καὶ ταῦτα πολὺ κρείττους ἕμαντοῦ, πραγματευόμενός τε οὐδὲ νῦν πῶ ἐπάναμαι ὃ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. 36. Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε ὅτι ἄνδρα κατακεκαυότες ἔσσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγροπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος· θεῶν δὲ ἴλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων πολέμοι γένοισθε, πᾶν ὅσον ἐγὼ ἰδυνάμην πρὸς ὑμᾶς διατεινόμενον. 37. Καὶ γὰρ σὺν νῦν ὑμῖν ἕξεστιν ἀνεπιλήπτως πορεύεσθαι ὅπῃ ἂν ἐλθῃτε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ἵμεῖς δὲ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλεῖτ' ἐνθα δὴ ἐπεθυμῆτε πάλαι, δέονται τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἦκουσι Λακεδαιμόνιοι δὲ κράτιστοι νομιζόμενοι εἶναι, νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακατεῖν ; 38. Οὐ μὴν ὅτε γε ἐν τοῖς ἀπόροις ἤμεν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμνησθαι ὑπισχεῖσθε. Οὐ

μέντοι ἀγνώμονες οὐδ' οὗτοί εἰσιν οἱ τῶν ἥκοντες ἐφ' ὑμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. Τοῦτα εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὦ ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἐγὼ γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος τίς ἀνὴρ εἶη ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· Ὀρῶ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρῆματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν τῶν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θραξ ἴστιν, ἀλλὰ Ἕλληνας ὧν Ἕλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ᾗχοντο ἀπελάννοντες εἰς τὸ ἐαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροξέλμην τὸν ἐαυτοῦ ἐρμηγέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἐαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑπισχεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τᾶλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορήτῳ ποιησάμενος λέγει ὅτι ἀκήκος Πολυνίκου ὡς εἰ ὑποχείριος ἔσται Λακεδαιμονίσις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὡς διαβεβλημένος εἶη καὶ φυλάττεσθαι δέοι. Ὁ δ' ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔθνε τῷ Διὶ τῷ βασιλεῖ πότερά οἱ λῶσον καὶ ἄμεινον εἶη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.

ρη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς πα-
ατε τὸ στρατεύμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὡ
αστότατοι, ὅπως ὥσπερ ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς
οὕτω καὶ χαρισαίμην τῶν ἀποδιδούς.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὡ
όσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνῃς ἀκούων
τα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι·
νῦν ἄπειμι· οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίῃ, εἰ
αἰνόμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν ἵπ-
ἀπῆλανε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς πλὴν τεττάρων ἢ πέντε.
δὲ Μηδοσάδης, ἐλῦπει γὰρ αὐτὸν ἡ χώρα πορθουμένη ἐκέλευε τὸν
ροφῶντα καλέσαι τὸ Λακεδαιμονίω. 13. Καὶ ὅς λαβὼν τοὺς
ιηθειοτάτους προσῆλθε τῷ Χαρμῖνῳ καὶ Πολυνίκῳ καὶ ἔλε-
ν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν ἄπερ αὐτῷ, ἀπιέναι ἐκ
τῆς χώρας. 14. Οἴμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ
ὄν ὀφειλόμενον μισθὸν, εἰ εἶποιτε ὅτι δεδέχται ὑμῶν ἡ στρατιὰ
τυναναπράξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἄκοντος Σεύθου·
καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασί· καὶ
ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπ-
έναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ
Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κράτι-
στα· καὶ εὐθύς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλ-
θὼν δ' ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι ἔχεις, ὡ Μηδόσαδες, πρὸς ἡμᾶς
λέγειν· εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μά-
λα δὴ ὑφειμένως· Ἄλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθῃς τὰ αὐτὰ, ὅτι
ἀξιοῦμεν τοὺς φίλους ἡμῖν γεγεννημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν·
ὅ τι γὰρ ἂν τούτους κακῶς ποιῆτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γάρ
εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὁπότε
τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μὴ, ἐρχομε-
καὶ ἂν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ
τοὺς ὄρκους ἠδίκησαν· ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι
ρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν
τε δ' ἂν τούτοις, ὡ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ
ἵναι ὑμῖν, ἐν ὧν τῇ χώρᾳ ἐσμέν, ὁπότερα ἂν ψηφίσων-
προσῆκεν ἐκ τῆς χώρας ἀπιέναι εἴθ' ἡμᾶς; 19. Ὁ δὲ
κ' ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τὸ Λάκωνε

ἔλθειν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶσθαι ἂν Σεύθην πείσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχεῖτο. ἰδεῖτο δὲ τὰς κόμας μὴ καίειν. 20. Ἐντεῦθεν πέμπονσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδεύεσθαι εἶναι. Ὁ δ' ἔλθων λέγει πρὸς Σεύθην·

21. Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμι ἀλλὰ διδάξων ἢ δύνωμαι ὡς οὐ δικαίως μοι ἠχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτον σε ἅ προθύμως ὑπέσχον αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦτον ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλεία σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιοῦτῳ δ' ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας, μέγα δ' εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον μηδαμῶς ἀπίστον σαντὸν καταστήσαι ὅ τι λέγοις. 24. Ὁρῶ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἄδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὦσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέονται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ τις σωφρονίζεν βούλωνται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἦτον σωφρονίζουσας ἢ ἄλλων τὸ ἤδη κολάζειν· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπραττόνται ἢ ἄλλοι παραγοῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ τί προτέλεσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἅ ἔλεγες ἐπῆρας τοσοούτους ἀνθρώπους συστρατεύεσθαι τε καὶ συγκατεργάσασθαι σοὶ ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἶονται δεῖν οὔτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων. 26. Οὐκ οὖν τοῦτο μὲν πρῶτον τὸ πιστεῦσθαι σε τὸ καὶ τὴν βασιλείαν σοὶ κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. 27. Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦτό τε καταπράξασθαι ἅ νῦν καταστρεψάμενος ἔχεις. Ἐγὼ μὲν εὖ οἶδ' ὅτι εὖξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἰσχίον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχέειν ἢ τότε μὴ λαβεῖν, ὅσπερ χαλεπώτερον ἐκ πλουσίων πένητα γενέσθαι ἢ τὴν ἀρχὴν μὴ πλουτῆσαι· καὶ ὅσπερ λυπηρότερον ἐκ βασιλείως ἰδικό-

την φανῆναι ἢ ἀρχὴν μὴ βασιλεῦσαι. 29. Οὐκοῦν ἐπίστασαι μὲν οτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἀρχεσθαι ἀλλ' ἀνάγκη· και ὅτι ἐπιχειροῖεν ἂν πάλιν ἐλευθεροὶ γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶει μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς και φρονεῖν τὰ πρὸς σέ, εἰ ὀρῶεν σοι τοὺς στρατιώτας οὕτω διακεμένους ὡς νῦν τε μένοντας ἂν εἰ σὺ κελεύεις, αὐθίς τ' ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὅποτε βούλοιο παραγενέσθαι· ἢ εἰ καταδοξάσειαν μήτε ἂν ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους τε αὐτοῖς εὐνοστέρους εἶναι ἢ σοί; 31. Ἀλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειψθέντες ὑπέιξαν σοι, ἀλλὰ προστατῶν ἀπορία. Οὐκοῦν νῦν και τοῦτο κίνδυνος μὴ λάβωσι προστάτας αὐτῶν τινας τούτων οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ και τούτων κρείττονας τοὺς Λακεδαιμονίους, εἰαν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς σνναινέσωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ σοὶ Θραῖκες γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σέ ἢ σὺν σοὶ οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δέ σου ἐλευθερία. 33. Εἰ δὲ και τῆς χώρας προνοεῖσθαι ἦδη τι δεῖ ὡς σῆς οὔσης, ποτέρως ἂν οἶει ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι εἰ οὗτοι οἱ στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνης καταλιπόντες οἴχοιτο, ἢ εἰ οὗτοί τε μένοιεν ὡς ἐν πολεμῖα σύ τε ἄλλους πειρωθῶ πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους τῶν ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν πλεῖον ἀτάλωθει, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθεῖ, ἢ εἰ ταῦτά τε ὀφείλοιο ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι; 35. Ἀλλὰ γὰρ Ἡρακλείδη, ὡς πρὸς ἐμὲ ἐδήλον, πάμπολυ δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὴν πολὺ γέ ἐστιν ἕλαττον νῦν σοι και λαβεῖν τοῦτο και ἀποδοῦναι, ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σέ, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστιν ὁ ὀρίζων τὸ πολὺ και τὸ ὀλίγον, ἀλλ' ἢ δύναμις τοῦ τε ἀποδιδόντος και τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἢ κατ' ἐναντὸν πρόσοδος πλείων ἔσται ἢ ἔμπροσθεν τὰ παρόντα ἂ ἐπέκτησο. 37. Ἐγὼ μὲν, ὦ Σεύθη, ταῦτα ὡς φίλον ὄντος σου προενοούμεν, ὅπως σύ τε ἄξιος δοκοῖς εἶναι ὧν οἱ θεοὶ

σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ διαφθαρεῖν ἐν τῇ στρατιᾷ. 38. Εὐ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δ.νηθῆην σὺν ταύτῃ τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτόν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιῶμαι ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἧτιςα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων οὔτε ἅ ὑπέσχου μοι ἀπήτησα. 40. Ὅμνυμι δέ σοι μὴδ' ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἐμελλον τὰ ἑαυτῶν συναπολαμβάνειν. Αἰσχροὺν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπραῆχθαι, τὰ δὲ ἐκείνων περιιδεῖν ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δὲ, ὦ Σεύθη, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι κτήμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῆ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μῆτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μῆτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρῆσθα γὰρ καὶ ἤκουες, ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρου γὰρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος ποιούμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶε αὐτοὺς κακόνειάν τινα ἐπιδόντας μοι πρὸς σὲ αἰτιάσθαι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὐνοίαν δεῖν ἀποκεῖσθαι τούτῃ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ δὲ, πρὶν μὲν ὑπηρετῆσαί τί σοι ἐμὲ ἐδέξω ἠδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἃ ἐβούλον καὶ γεγένησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾷς περιορᾶν; 47. Ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γέ σε οὐχὶ ἀτέξεσθαι τοὺς σοὶ προεμέ-

νους εὐεργεσίαν ὀρῶντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅτι ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἷον περ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδίσθαι τὸν μισθὸν· καὶ πάντες Ἡρακλείδην τοῦτον ὑπόπιευσαν εἶναι· Ἐγὼ γὰρ, ἔφη, οὔτε διανοήθην πώποτε ἀποστερηῆσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν. Ἐπεὶ τοῖνυν διανοῆ ἀποδιδόναι νῦν γὰρ σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔση δι' ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοὶ τὰ τε χωρία ἀποδώσω καὶ τἄλλα ἅ ὑπέσχομαι. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμῶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὄν παρ' ἐμοὶ μένειν ἢ ἀπιεῖναι. 52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσεσθαι. 53. Ἐντεῦθεν λέγει Σεύθης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βοῦς δ' ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὀμήρους προσλαβὼν ἄπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνῆται ταῦτα εἰς τὸν μισθὸν, τίνος τάλαντον φήσω ἔχειν; Ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἔστιν, ἀπιόντα γε ἄμεινον φυλάττεσθαι πέτρους; Ἦκουες δὲ τὰς ἀπειλὰς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ὑστεραίᾳ ἀπέδωκέ τε αὐτοῖς ἅ ὑπέσχετο καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς Ξενοφῶν οἴχοιτο ὡς Σεύθην οἰκήσων καὶ ἅ ὑπέσχετο αὐτῷ ἀποληψόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, ἤσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθήμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γὰρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς. Προς-

ἐλθόντες δὲ αὐτῷ οἱ ἐπιτήδευοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι τὸ στρατεύμα καὶ Θίβρωνι παραδοίῃ.

CAP. VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιασίος Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδητο τῷ Ξενοφῶντι ὅτι ἐσέσωστο· καὶ ἠρώτα αὐτὸν πόσον χρυσίον ἔχοι. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσεσθαι μὴδ' ἐφόδιον ἰκανὸν οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἅ ἀμφὶ αὐτὸν εἶχεν. 3. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπεὶ δ' ἐπεμψαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἄλλ' οἶδα ἔφη, ὅτι κὰν μέλλῃ ποτὲ ἔσεσθαι, γαίναται τι ἐμπόδιον, εἴαν μὴδὲν ἄλλο, σὺ σαυτῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δ' εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι· καὶ ἐπήρετο εἰ ἤδη ποτὲ θύσειε, ὡς περ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. Ὁ δὲ οὐκ ἔφη ἐξ ὅτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι [καὶ] ἅ εἰώθει, καὶ ἔφη σνοοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ὑστεραία ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύνιον ἐθύετο καὶ ὀλοκαύτει χοίρους τῷ πατριῳ νόμῳ· καὶ ἐκαλλιέρι.

6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνται τε τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν Λαμψάκῃ ἀπέδωτο πενήτηκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἐνδειαν πεπραμέναι, ὅτι ἤκουον αὐτὸν ἠδέσθαι τῷ ἵππῳ, λυσάμενοι ἀπίδοςαν καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρηάδος, καὶ ὑπερβάντες τὴν Ἰδην εἰς Ἀντιανδρον ἀφικνοῦνται πρῶτον· εἶτα παρὰ θάλατταν πορευόμενοι τῆς Λυδίας εἰς Θήβης πεδίον. 8. Ἐντεῦθεν δι' Ἀτραμυττίου καὶ Κερτωνοῦ παρ' Ἀταρνείας εἰς Καϊκὸν πεδίον ἐλθόντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὴ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ Γογγύλου τοῦ Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρὶ. 9. Αὕτη δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτὸν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν

ἀν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταῦτα δὲ καθηγησομένους ἐπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Λαφναγόραν, ὃν περὶ πλείστον ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. Καὶ Βασίλας ὁ Ἡλείος μάντις παρῶν εἶπεν ὅτι κάλλιστα εἶη τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἶη. 11. Δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγούς τοὺς μάλιστα φίλους λαβῶν καὶ πιστοὺς γενημένους διὰ παντός, ὅπως εὖ ποιῆσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλαντον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὡς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοιτο περὶ μέσας νύκτας, τὰ μὲν περίξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτούς παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου.

13. Πυργομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλῃ καὶ προμαχεῶνας καὶ ἄνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτὼ πλίνθων γήινων τὸ εὖρος. Ἄμα δὲ τῇ ἡμέρᾳ διορῶρκετο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βονπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτω· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παρίεναι ἔτι ἀσφαλὲς εἶναι. 15. Κεκραγόντων δ' αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλιταὶ Ἀσσύριοι καὶ Τρκάνιοι ἵππεῖς καὶ οὗτοι βασιλείως μισθοφόροι ὡς ὀγδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἵππεῖς.

16. Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαντον καὶ τὰ ἀνδράποδα ἐν τὸς πλαισίον ποιησάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φνῆ εἶη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἱ τε πολέμοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· τῶν δὲ ἀπήεσαν ὡς περὶ τῶν χρημάτων μαχούμενοι. 17. Ἐπεὶ δὲ εἴωρα Γογγύλος ὀλίγους μὲν τοῖς Ἑλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοῆθει δὲ καὶ Προκλῆς ἐξ Ἀλισάρνης καὶ Τενθρανίας ὁ ἀπὸ Λαμαράτου. 18. Οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάντῃ ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων

διὰ τοῦτο οὐδαμῆ οἴεσθε χρῆναι ζῶντα ἐμὲ εἶναι ; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε ; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἶ τι ἰλάβετε παρὰ Σεύθου ; Τὰ γὰρ τῶν πολεμίων ἕδαπανᾶτε. Καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπίειδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε. 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σὼν ἔχετε καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θοῤᾶκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες ; Ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. Ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπήρα οἴκαδε, ἔχων μὲν ἔπαινον πολλὸν πρὸς ὑμῶν ἀπεπορευόμεν, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν ἐπιστευόμεν δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δ' ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθημένος ὑπὲρ ὑμῶν, ὃν ἤλπιζον εὐ ποιήσας μεθ' ὑμῶν ἀποστροφῆν καὶ ἐμοὶ καλὴν καὶ παισὶν, εἰ γένοιτο, καταθήσεσθαι. 5. Ἐμεῖς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθημαι τε πλείστα καὶ ταῦτα πολλὴν κρείττοσιν ἑμαυτοῦ, πραγματευόμενός τε σὺδὲ νῦν πῶ πέπauμαι ὃ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. 36. Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε ὅτι ἄνδρα κατακεκαρότες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγροπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος· θεῶν δὲ ἔλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δὲ γε μηδενὶ τῶν Ἑλλήνων πολέμοι γένοισθε, πᾶν ὅσον ἐγὼ εἰδνάμην πρὸς ὑμᾶς διατεινόμενον. 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἕξεισιν ἀνεπιλήπτως πορευέσθαι ὅπῃ ἂν ἔλθῃτε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ἐμεῖς δὲ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλείτ' ἔνθα δὴ ἐπεθυμείτε πάλαι, δέονται τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἤκουσι Λακεδαιμόνιοι ὅτι κράτιστοι νομιζόμενοι εἶναι, νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακατεῖν ; 38. Οὐ μὴν ὅτε γε ἐν τοῖς ἀπόροις ἤμεν, ὃ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα ἐμὲ ἰκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμῆσθαι ὑπισχνεῖσθε. Οὐ

μέντοι ἀγνώμονες οὐδ' οὐτοί εἰσιν οἱ τῶν ἤκοντες ἐφ' ἡμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. Τούτα εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὃ ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος τίς ἀνὴρ εἶη ἄλλο μὲν οὐδὲν εἶχε μέμνησθαι, ἄγαν δὲ φιλοστρατιωτὴν ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ἡμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπρᾶξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· Ὀρῶ γε μὴν, ἔφη, ὃ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν τῶν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὕτως γε, ἔφη, Θραξ ἴστιν, ἀλλὰ Ἕλληνας ὧν Ἕλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ἕχοντο ἀπελαύνοντες εἰς τὸ ἐαντῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροξέλμην τὸν ἐαυτοῦ ἐρμηγέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμῆναι παρ' ἐαυτῷ ἔχοντα χιλίους ὀπίλιτας· καὶ ὑπισχεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τὰλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορήτῳ ποιησάμενος λέγει ὅτι ἀκήκος Πολυνίκου ὡς εἰ ὑποχείριος ἔσται Λακεδαιμονίους, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὡς διαβεβλημένος εἶη καὶ φυλάττεσθαι δεοί. Ὁ δ' ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔθνε τῷ Διὶ τῷ βασιλεῖ πότερά οἱ λῶν καὶ ἄμεινον εἶη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.

CAP. VII.

1. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλείστα ἐπισιτισάμενοι ἐπὶ θάλατταν ἤξειν. Αἱ δὲ κώμαι αὗται ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὁρῶν οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κώμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρόσην δυνατώτατον τῶν ἄνωθεν καταβεβηκότων καὶ ἱππέας ὅσον τριάκοντα ἔρχεται καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὃς λαβὼν τινος τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων προσέρχεται. 3. Ἐνθα δὲ λέγει Μηδοσάδης· Ἄδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώμας πορθοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου καὶ ὃδε ὁ ἀνὴρ παρὰ Μηδόκου ἦκων τοῦ ἄνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιῆτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολέμιους ἀλεξήσομεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἄλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίσασθαι χαλεπὸν· τοῦδε δὲ ἕνεκα τοῦ νεανίσκου λέξω, ἵ' εἰδῆ, οἰοί τε ὑμεῖς ἐστε καὶ οἰοί ἡμεῖς. 5. Ἡμεῖς μὲν γάρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἢ μὲν ἐθέλοιμεν πορθοῦντες, ἢ δ' ἐθέλοιμεν καίοντες. 6. Καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρᾶσθαι, ἡλίξου τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων. Ἑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἴ ποτε ἔλθοιτε ὡς ἐν κρειττόνων χώρᾳ ἡλίξεσθε ἐγκεχαλιωμένοι τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὲ ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἢ παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέψεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μὲν σε ὀρεῖ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦ-

τα ; ἔφη · οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στρατεύμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὡ θαυμαστότατοι, ὅπως ὥσπερ ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισάιμην νῦν ἀποδιδούς.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρυσῆς, εἶπεν · Ἐγὼ μὲν, ὡ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν σνηηκολούθησά σοι · καὶ νῦν ἄπειμι · οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν ἵππον ἀπῆλυνε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς πλὴν τεττάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλῦπει γὰρ αὐτὸν ἡ χώρα πορθουμένη ἐκέλευε τὸν Ξενοφῶντα καλέσαι τὸ Λακεδαιμονίῳ. 13. Καὶ ὃς λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμῖνῳ καὶ Πολυνίκῳ καὶ ἔλεξεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προεργῶν ἄπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἴμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἶποιτε ὅτι δεδέηται ὑμῶν ἡ στρατιὰ συναναπρᾶξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἄκοντος Σεύθου · καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασι · καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν · καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπείναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κράτιστα · καὶ εὐθύς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δ' ἔλεξε Χαρμῖνος · Εἰ μὲν σύ τι ἔχεις, ὡ Μηδόσαδες, πρὸς ἡμᾶς λέγειν · εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως · Ἄλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτὰ, ὅτι ἀξιοῦμεν τοὺς φίλους ἡμῖν γεγεννημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν · ὅ τι γὰρ ἂν τούτους κακῶς ποιῆτε ἡμᾶς ἤδη ποιεῖτε · ἡμέτεροι γὰρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὁπότε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες · εἰ δὲ μὴ, ἐρχομεθα μὲν καὶ νῦν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ τοὺς ὄρκους ἠδίκησαν · ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθένδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν · Ἐθέλοιτε δ' ἂν τούτοις, ὡ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ᾗ τῇ χώρᾳ ἐσμέν, ὁπότερα ἂν ψηφίσωνται εἴθ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπιέναι εἴθ' ἡμᾶς ; 19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη · ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τὸ Λάκωνε

ἔλθειν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶσθαι ἂν Σεύθην πείσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξαι ὑπισχεῖτο. ἰδεῖτο δὲ τὰς κόμας μὴ καίειν. 20. Ἐντεῦθεν πέμποναι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδεύοντες εἶναι. Ὁ δ' ἔλθων λέγει πρὸς Σεύθην·

21. Οὐδὲν ἀπαιτήσω, ὦ Σεύθη, πάρειμι ἀλλὰ διδάξω ἢ δύνωμαι ὡς οὐ δικαίως μοι ἠχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτον σε ἅ προθύμως ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦτον ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιοῦτον δ' ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας, μέγα δ' εὖ ἀκούειν ὑπὸ ἐξακιςχιλίων ἀνθρώπων· τὸ δὲ μέγιστον μηδαμῶς ἄπιστον σαντὸν καταστῆσαι ὃ τι λέγεις. 24. Ὅρω γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἄδυνατους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὦσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μείον δύνανται ἀνίσασθαι ἢ ἄλλων ἢ βία· ἦν τέ τινες σωφρονίζουσιν βούλωνται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἦτον σωφρονιζούσας ἢ ἄλλων τὸ ἦδη κολάζειν· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπραττόνται ἢ ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἅ ἔλεγες ἐπήρας τοσούτους ἀνθρώπους συστρατεύασθαι τε καὶ συγκατεργάσασθαι σοὶ ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἶονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίων. 26. Οὐκ οὖν τούτο μὲν πρῶτον τὸ πιστεῦσθαι σε τὸ καὶ τὴν βασιλείαν σοὶ κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. 27. Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξασθαι ἅ νῦν καταστρεφάμενος ἔχεις. Ἐγὼ μὲν εὖ οἶδ' ὅτι εὖξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἰσχίον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχῆναι ἢ τότε μὴ λαβεῖν, ὅσπερ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ τὴν ἀρχὴν μὴ πλουτῆσαι· καὶ ὅσπερ λυπηρότερον ἐκ βασιλείας ἰδιώ-

την φανῆναι ἢ ἀρχὴν μὴ βασιλεῦσαι. 29. Οὐκοῦν ἐπίστασαι μὲν ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἀρχεσθαι ἀλλ' ἀνάγκη· καὶ ὅτι ἐπιχειροῦεν ἂν πάλιν ἐλευθεροὶ γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶει μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ φρονεῖν τὰ πρὸς σέ, εἰ ὀρῶν σοι τοὺς στρατιώτας οὕτω διακειμένους ὡς νῦν τε μένοντας ἂν εἰ σὺ κελεύεις, αὐθίς τ' ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὅποτε βούλοιο παραγενέσθαι· ἢ εἰ καταδοξάσειαν μῆτε ἂν ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους τε αὐτοῖς ἐννουστέρους εἶναι ἢ σοί; 31. Ἀλλὰ μὴν οὐδὲν πλῆθει γε ἡμῶν λειψθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορία. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστάτας αὐτῶν τινὰς τούτων οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἂν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς συναινέωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ σοὶ Θρᾶκες γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σέ ἢ σὺν σοὶ οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατουῦντος δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δέ σου ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὡς σῆς οὔσης, ποτέρως ἂν οἶει ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι εἰ οὗτοι οἱ στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνης καταλιπόντες οἴχοιντο, ἢ εἰ οὗτοι τε μένοιεν ὡς ἐν πολεμῷ σὺ τε ἄλλους πειρωθῶ πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους τῶν ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν πλείον ἀνάλωθει, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθεῖ, ἢ εἰ ταῦτά τε ὀφείλοιο ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι; 35. Ἀλλὰ γὰρ Ἡρακλείδης, ὡς πρὸς ἐμὲ εἰδήλον, πάμπολυ δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σέ, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἢ κατ' ἐναντὸν πρόσοδος πλείων ἔσται ἢ ἔμπροσθεν τὰ παρόντα ἂ ἐκέκτησο. 37. Ἐγὼ μὲν, ὦ Σεύθη, ταῦτα ὡς φίλου ὄντος σου προανοούμεν, ὅπως σὺ τε ἄξιος δοκοῖς εἶναι ὧν οἱ θεοὶ

σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δ.νηθείην σὺν ταύτῃ τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς με ἡ στρατιὰ διακείται. 39. Καίτοι αὐτόν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἧτιςα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων οὔτε ἅ ὑπέσχον μοι ἀπήτησα. 40. Ὁμνυμι δέ σοι μὴδ' ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἐμελλον τὰ ἑαυτῶν συναπολαμβάνειν. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπρᾶχθαι, τὰ δὲ ἐκείνων περιδεῖν ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδη γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δὲ, ὦ Σεύθη, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῆ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γνῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρησθὰ γὰρ καὶ ἤκουες, ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρου γὰρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος ποιοίμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφρασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶε αὐτοὺς κακόνοιάν τινα ἐνιδόντας μοι πρὸς σὲ αἰτιάσθαι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοιαν δεῖν ἀποκεῖσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ δὲ, πρὶν μὲν ὑπηρετῆσαι τί σοι ἐμὲ ἐδέξω ἠδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἃ ἐβούλου καὶ γέγενησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξαι σε καὶ αὐτόν γέ σε οὐχὶ ἀτέξασθαι τοὺς σοὶ προεμί-

νους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἷονπερ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάσαι ἀποδεδίσθαι τὸν μισθὸν· καὶ πάντες Ἑρακλεΐδην τοῦτον ὑπόπτευσαν εἶναι· Ἐγὼ γὰρ, ἔφη, οὔτε διανοήθην πώποτε ἀποστερηῆσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν. Ἐπεὶ τοῖνυν διανοῇ ἀποδιδόναι νῦν γὰρ σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔση δι' ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τὰ τε χωρῖα ἀποδώσω καὶ τᾶλλα ἂ ὑπέσχομην. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὄν παρ' ἐμοὶ μένειν ἢ ἀπιέναι. 52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσεσθαι. 53. Ἐντεῦθεν λέγει Σεύθης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βοῦς δ' ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἄπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνῆται ταῦτα εἰς τὸν μισθὸν, τίνας τάλαντον φήσω ἔχειν; Ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἔστιν, ἀπιόντα γε ἄμεινον φυλάττεσθαι πείρους; Ἦκουες δὲ τὰς ἀπειλάς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ὑστεραία ἀπέδωκέ τε αὐτοῖς ἂ ὑπέσχετο καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς Ξενοφῶν οἶχοιτο ὡς Σεύθην οἰκίσων καὶ ἂ ὑπέσχετο αὐτῷ ἀποληφόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, ἤσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθήμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γὰρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς. Προς-

ελθόντες δὲ αὐτῶ οἱ ἐπιτίθειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπλ-
θεῖν πρὶν ἂν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίη.

CAP. VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντιᾶ τῷ Ξενο-
φῶντι Εὐκλείδης μάντις Φλιάσιος Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια
ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι ὅτι ἐσέσω-
στο· καὶ ἠρώτα αὐτὸν πόσον χρυσίον ἔχοι. 2. Ὁ δ' αὐτῶ ἐπομό-
σας εἶπεν ἢ μὴν ἔσεσθαι μὴδ' ἐφόδιον ἰκανὸν οἴκαδε ἀπὼντι, εἰ μὴ
ἀπόδοιτο τὸν ἵππον καὶ ἅ ἀμφὶ αὐτὸν εἶχεν. 3. Ὁ δ' αὐτῶ οὐκ
ἐπίστευεν. Ἐπεὶ δ' ἔπεμψαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι καὶ
ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ
Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρέματα. Ἄλλ' οἶδα
ἔφη, ὅτι κἂν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, εἴαν μὴδὲν
ἄλλο, σὺ σαυτῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δ' εἶπεν·
Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι· καὶ ἐπήρετο εἰ ἤδη πο-
τὲ θύσειεν, ὥς περ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυ-
τεῖν. Ὁ δὲ οὐκ ἔφη ἔξ ὅτου ἀπεδήμησε τεθνέκναι τούτῳ τῷ θεῷ.
Συμβούλευσεν οὖν αὐτῷ θύεσθαι [καὶ] ἅ εἰώθει, καὶ ἔφη συνοίσειν
ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ὑστεραίᾳ ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύ-
νιον ἐθύετο καὶ ὀλοκαύτει χίρους τῷ πατριῷ νόμῳ· καὶ ἐκαλ-
λιέρι. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλεί-
δης χρέματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνται τε τῷ
Ξενοφῶντι καὶ ἵππον ὃν ἐν Λαμψάκῃ ἀπέδωτο πενήτηκοντα δαρεικῶν,
ὑποπτεύοντες αὐτὸν δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἠδεσθαι
τῷ ἵππῳ, λυσάμενοι ἀπέδωσαν καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν
Ἰδην εἰς Ἀνταδρον ἀφικνοῦνται πρῶτον· εἶτα παρὰ Θάλατταν
πορευόμενοι τῆς Λυδίας εἰς Θήβης πεδίον. 8. Ἐντεῦθεν δι' Ἀτρα-
μυτιῶν καὶ Κερτωνῶν παρ' Ἀταρνεῖα εἰς Καΐκον πεδίον ἐλθόντες
Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὴ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ Γογγύλου τοῦ
Ἐρετριεῶς γυναικὶ καὶ Γοργίῳ καὶ Γογγύλου μητρὶ. 9. Αὕτη
δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦ-
τον ἔφη αὐτὸν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν

ἀν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταῦτα δὲ καθηγησομένους ἐπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαρναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 10. Ἔχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. Καὶ Βασίας ὁ Ἡλείος μάντις παρῶν εἶπεν ὅτι κάλλιστα εἶη τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἶη. 11. Δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγούς τοὺς μάλιστα φίλους λαβῶν καὶ πιστοὺς γενημένους διὰ παντός, ὅπως εὖ ποιῆσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλαντον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὡς ἐτοιμῶν δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτούς παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου.

13. Πυρρομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλῃ καὶ προμαχεῶνας καὶ ἀνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτὼ πλίνθων γηίνων τὸ εὖρος. Ἄμα δὲ τῇ ἡμέρᾳ διορύσσοντο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἐνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μηδὲ παριέναι εἶτι ἀσφαλὲς εἶναι. 15. Κεκραγόντων δ' αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλίται Ἀσσύριοι καὶ Τρκάνιοι ἰππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀδοθήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἰππεῖς.

16. Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαντον καὶ τὰ ἀνδράποδα ἐν τὸς πλασιῶν ποιησάμενοι· οὐ τοῖς χρήμασι οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἶη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἱ τε πολέμοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπήεσαν ὡς περὶ τῶν χρημάτων μαχοῦμενοι.

17. Ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοῖς Ἑλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοῆθει δὲ καὶ Προκλῆς ἐξ Ἀλισάρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάντῃ ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων

καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὄπλα ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνοισι τὸν Κάϊκον ποταμὸν, τετρωμένοι ἔγγυς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκειται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολέμιους. Καὶ διασώζονται ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα.

20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ στρατεῦμα, ὅπως ἴτι μακροτάτην ἔλθοι τῆς Λυδίας, ὥστε μὴ διὰ τὸ ἔγγυς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δ' Ἀσιδάτης ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶη Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἦξι, ἐξανλίζεται εἰς κόμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ἠτιάσατο ὁ Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λύκωνες καὶ οἱ λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστε ἐξαίρετα λαμβάνειν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν. 24. Ἐκ τούτου Θίβρων παραγερόμενος παρέλαβε τὸ στρατεῦμα καὶ συμμίξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

25. Ἄρχοντες δὲ οἶδε τῆς βασιλείας χώρας ὅσην ἐπήλθομεν. Λυδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας· Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας Σύννεσις· Φοινίκης καὶ Ἀραβίας Δέρνης· Συρίας καὶ Ἀσσυρίας Βέλεσος· Βαβυλῶνος Ῥωπάρας· Μηδίας Ἀρβιάκας· Φασιανῶν καὶ Ἑσπεριῶν Τηρίβαζος· Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῖται καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορούλας· Βιθυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν Σέυθης.

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τριςμύρια τετρακισχίλια ἑξακόσια πενήκοντο. Χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.

NOTES.

BOOK I.

CHAPTER I.

1. *Δαρείου, Darius Ochus* or *Nothus* (νόθος), so called because he was an illegitimate son of Artaxerxes. He was the second king of Persia bearing that name. The following is a tabular list of the Persian monarchs, with the length of their respective reigns, from the Medo-Persian union to the termination of the empire.

B. C.	NAMES.	YRS.	MOB.	B. C.	NAMES.	YRS.	MOB.
538	Cyaxares II.	2		424	Xerxes II.		2
536	Cyrus	7		424	Sogdianus		7
529	Cambyses	7	5	423	Darius Nothus	19	
522	Smerdis		7	404	Artaxerxes Mnemon	46	
521	Darius Hystaspis	36		358	Darius Ochus	21	
485	Xerxes I.	21		337	Arses	2	
464	Artaxerxes Longimanus	40	3	325	Darius Codomanus	4	

After the disastrous expedition of Xerxes I. into Greece, the kingdom gradually declined until it was subverted by Alexander the Great. Many of the kings, were weak, cruel, and licentious.— *Παρυσατίδος, Parysatis*, both sister and wife of Darius.— *Αρταξέρξης, Artaxerxes*, surnamed Mnemon from his retentive memory. He died in the ninety-fourth year of his age, being assassinated, as some say, by his son Ochus, while others affirm, that he died of a broken heart in consequence of the unnatural treatment which he received from his sons.— *Κύρος, Cyrus*, generally styled “the Younger” to distinguish him from the elder Cyrus, whose history is given in the *Cyropædia*.— *μὲν δὲ*. “These particles,” says Butt. (§149. p. 426,) “serve to form a connexion, like our *indeed—but*; yet are far more frequently employed than these English particles, which usually require a strong an-

ithesis, while *μέν* and *δέ* only place two propositions or clauses in a connexion, which with us is either not expressed at all, or at most by *but* alone." Cf. Mt. § 622; Rob. Lex. art. *μέν*; Vig. p. 200. In this place *δέ* is continuative, so that the force of *μέν* cannot well be given in Eng. — *Ἐπει δέ*. Here *δέ* is also continuative. Cf. Butt. § 149. p. 425. — *ἰβούλετό, he willed*, i. e. directed. — *τῶ παιδε*. For the construction, Cf. S. § 158. 1.

2. *οὖν* serves in this place to express the external connexion between the sentences. — *παρῶν ἐτύχανε, happened to be present*. Cf. Butt. § 144. N. 8; Mt. § 263. 3. *δ*. — *ἀπὸ τῆς ἀρχῆς, from the satrapy. ἀρχή, beginning*, is here used in a tropical sense to designate the country of which Cyrus was satrap. "Sæpissime dicitur de natione vel regione imperio satrapæ subjecta." Sturz. — *ἔπολεσε, ἀπέδειξε*. The aor. used for the pluperf. Cf. Mt. § 497. *Obs.*; Butt. § 137. N. 1; S. § 212. N. 1. The title *σατραπίης* seems to have been bestowed upon a governor in his civil, and *στρατηγός* in his military capacity. — *Καστωλιῶν*. In the Persian provinces certain plains were designated for military reviews, or the transaction of any business, which required the assemblage of large bodies of men. The plain of Castolus was in Lydia. — *Ἀναβαίνει* is used of a journey to a celebrated city, or, as in the present instance, from the sea coast into the interior. — *Τισσαφέρνην, Tissaphernes*, the same who announced to Artaxerxes the revolt of his brother. He commanded the left wing of the royal forces at Cunaxa, and for his good conduct on that occasion, was rewarded with the hand of one of the king's daughters. He was mean, perfidious, and cruel, and at last came to an end worthy of his crimes, being beheaded by the king for his ill success in opposing Agesilaus. — *ὡς φίλον*. "*quem* (inductus hominis versuti simulatione) *amicum sibi putabat*." Krüg. Cf. *ἐφοβοῦντο ὡς ἐνέδραν οὖσαν*, V. 2. § 30, where *ὡς* has the same force. — *καὶ δέ, and also*. — *ὀπλίτας*. Cf. N. I. 2. § 2. — *Παρθάσιον*. The Parrhasii were a people of Arcadia.

3. *κατέστη εἰς τὴν βασιλείαν, was established in the kingdom*. "*rex factus est*." Krüg. "*regno potitus est*." Sturz. *κατέστη* signifies rest in a place, yet has here the idea of motion from its construction with *εἰς*. Cf. Mt. § 578. *a*. — *διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύοι αὐτῷ, accuses Cyrus to his brother of plotting against him*. *διαβάλλει, traduces*; a trop. signification from the primitive meaning of the word, *to transport, carry over*, etc. Hence to *deliver over* to any one in words, *to inform against* one; from which is derived the specific signification *to accuse falsely*, probably from the well known fact, that an informer often calumniates those whom he accuses. — *Ὁ δέ, i. e. the king*. The article here = to the demons. pron. Cf. Butt. § 126. 4; S. § 142. — *τε καὶ, and also*. "When *τε* and *καὶ* are joined in the same

member of sentence, *τέ* is copulative and *καί* augmentative." Vig. p. 195. Cf. Butt. § 149. p. 424. The king not only lent an ear to the false accusation made against his brother, but even went so far as to apprehend him. — *ὡς ἀποκτενῶν*, *in order to put him to death*. The fut. part. with *ὡς* marks intention or purpose. Cf. Mt. § 568. For the facility with which the Greeks could avail themselves of participles, where we should be obliged to employ verbs, cf. Butt. § 144. 1. 2; S. § 222. 1. — *ἔξαιτησαμένη αὐτὸν*, *having by her entreaties obtained his pardon*: lit. *having begged him off for her own sake*. For this reflexive signification of the middle voice, cf. Mt. § 492. b; S. § 207. 2. Parysatis had an almost unbounded influence over Artaxerxes.

4. *ὡς ἀπῆλθε*, *as he went away*. *ὡς* is here used as a particle of past time. Cf. Mt. § 628. 4. It also serves to introduce the cause of the subsequent conduct of Cyrus. — *ὅπως μῆποτε ἔτι*, *how never after, that never for the future*. — *ἐπὶ τῷ ἀδελφῷ*, *in the power of his brother*. For this use of *ἐπὶ*, cf. Mt. § 585. b; Vig. p. 237. IX. — *ἀντ' ἐκεῖνον*, *instead of him*. — *μὲν δὲ*, *moreover*. Cf. Vig. p. 202; Hoog. p. 107. II. — *ὑπῆρχε τῷ Κύρῳ*, *avored Cyrus*, i. e. espoused his cause and favored his designs.

5. *ὅστις—πάντας*. A plural antecedent may be followed by the relative singular, when any one of the preceding number is referred to, without being specifically designated. Cf. Mt. § 475. a. — *τῶν παρὰ βασιλείως*, lit. *of those from the king*, i. e. the king's courtiers, or messengers. Cf. Vig. p. 249. I. Krüg. says, that by a kind of attraction, *τῶν παρὰ βασιλείως* = *τῶν παρὰ βασιλεῖ παρὰ βασιλείως*. Cf. Mt. § 596. — *οἷτω διατιθεῖς*, *thus disposed* (by his favors). — *καὶ τῶν παρ' ἑαυτῷ δε βαρβάρων ἐπιμελεῖτο ὡς*, is put by attraction for, *ἐπιμελεῖτο ὡς οἱ βάρβαροι κ. τ. λ.* Cf. Butt. § 154. 6; Mt. § 296. — *εἰνοῖκῶς ἔχοιεν αὐτῷ*, *might be favorably disposed towards him*. *ἔχειν* with adverbs lit. signifies, *to have one's self, to be circumstanced* = *εἶναι*, *to be*; e. g. *καλῶς ἔχει*, *it is well*; *ἀδυνάτως ἔχειν*, *to be unable*. Cf. Butt. p. 442; Vig. p. 85. He wisely began his warlike preparations, by making his subjects good soldiers and zealous friends.

6. The course which Cyrus adopted to strengthen his army by inviting the Greeks to join his standard, was well planned, and in the issue would have crowned his arms with success, had he not fallen at Cunaxa in the moment of victory. The manner in which he eluded the sagacity of his enemies, while raising these forces, shows him to have been a consummate politician as well as an able commander. — *δύναμιν*, *force*, abstract for concrete. The article is here employed, either because the achievements of the Greek forces are the principal theme of the subsequent books, or from the notoriety of their connexion with the expedition of Cyrus. Cf. S. § 139. N. 1. — *ὡς μάλιστα ἰδινατο*

ἐπικρυπτόμενος, *as secretly as possible*. ὡς with the superlative, is often joined with words signifying ability, possibility, etc. Cf. Mt. § 461; S. § 228. The reason for this secrecy is given in the next clause. — ὅτι like ὡς strengthens the superlative. Cf. Butt. § 149 p. 423; S. § 228. — ὅπως... ἐκάστοις. The order is *παρήγγειλε τοῖς φρουράρχοις ἐκάστοις τῶν φυλακῶν ὅπως εἶχε κ. τ. λ.* Cf. V. 4. § 30, for an example of the same construction. — *φυλακὰς*, *guards*, abstract for concrete, a figure of such frequent occurrence as to require no farther notice except in special cases. — *ἄνδρας Πελοποννησίου*, *Peloponnesians*, i. e. Lacedaemonians, who inhabited a part of the Peloponnesus, and were at that time the most powerful state in Greece. — ὡς *ἐπιβουλεύοντος Τισσαφέρνη*, *under pretence that Tissaphernes was plotting*, or *because* (as he pretended) *Tissaphernes was plotting*. Krüg. says, that ὡς is used here, *de re quæ prætextitur*, and makes ὡς *ἐπιβουλεύοντος* = *προφασιζόμενος ὅτι ἐπιβουλεύει*. For the construction of ὡς with the part. cf. Mt. § 568; Butt. § 145. N. 5; S. § 192. N. 2. The student should carefully mark the uses and significations of this particle. — γάρ in the next clause introduces the reason why Tissaphernes might be supposed to have designs upon those cities, viz., because they anciently belonged to him but had then revolted to Cyrus γάρ, *for*, “never stands at the beginning of a proposition, but instead of it καὶ γάρ is employed like *etenim* in Latin. The proposition of which that with γάρ assigns the cause is often omitted, it being so easily understood that it is passed over by the speaker in the vivacity of his discourse.” Mt. § 615. — ἦσαν. The imperf. is frequently used for the pluperf. when it signifies the long continuance or frequent repetition of an action. Cf. II. 1. § 6; VI. 3. § 22. — τὸ ἀρχαῖον, *formerly, long before*. The neut. art. is put adverbially with adjectives and substantives. Cf. Mt. § 283; Butt. § 125. N. 5; Vig. p. 12. — *Μιλήτου*. For an interesting sketch of this Ionian city, cf. Anth. Clas. Dict.

7. *προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους*, *perceiving beforehand that* (certain of the citizens) *were forming the same design*. For the construction of *βουλευομένους*, cf. S. § 222. 2. By supplying *τινάς* and joining it with *βουλευομένους* to *ἐν Μιλήτῳ*, the statement will harmonize with the one made, I. 9. § 9. — *ἀποστῆναι πρὸς Κύρον* defines τὰ αὐτὰ ταῦτα in the preceding clause. Cf. Mt. § 532. d. A word or clause thus added by way of explanation is called *epexegetical*. — *ὑπολαβὼν*, *receiving*, i. e. taking under his protection. — *τοὺς φεύγοντας*, *the exiles*. *φεύγω* among other significations has this, *I am an exile*. Hence the pres. part. *φεύγων*, = *one who lives in exile, an exile*. — *κατάγειν*, *to restore*. *κατά* in composition often signifies *return* or *restitution*. Cf. Vig. p. 246. — *τοὺς ἐκπεπωκότας*, *those who had been banished* = the exiles. — *ἄλλη πρόφασις*, *another pretext*.

8. ἀδελφός ὢν αὐτοῦ δοθῆναι οἱ, for δοθῆναι οἱ ἀδελφῷ ὄντι αὐτοῦ. ἀδελφός is in the nominative by attraction with αὐτός the omitted subject of ἔξελον. — δοθῆναι οἱ, *should be given to him*, i. e. placed under his command. — μᾶλλον ἢ, *rather than*. — ἐπιβουλή, *snare, plot*. αἰσθάνομαι is more usually constructed with the accusative. Cf. Mt. § 349. *Obs.* 2. — πολεμοῦντα, *by carrying on war*. The participle frequently expresses the means by which the principal action is performed. Cf. Mt. § 558; Vig. p. 114. — ἀμφὶ τὰ στρατεύματα δαπανᾶν, *would expend his treasures upon his troops*. So Sturz, Bornemann, and Poppo. — οὐδὲν ἤχθετο, *was not displeased = was highly pleased*. The affirmation of a thing by a denial of the contrary, is a rhetorical figure of frequent occurrence called *litotes*. It could not be otherwise than grateful to the king to learn, that his ambitious brother was expending his strength and treasures in petty strifes with the satraps of his realm. For the construction of ἤχθετο αὐτῶν, cf. Mt. § 348; Butt. § 132. 5. 3. — καὶ γὰρ, *for also*, introduces another reason for the unconcern of the king. — γιγνομένους δασμούς, *the established tribute*. — τῶν πόλεων ὧν stands for τῶν πόλεων ἄς. The relative, which in respect to its own verb should be put in the accusative, is put by attraction in the gen. or dat. according to the case of the noun or pronoun to which it refers. Cf. Butt. § 143. 3; Mt. § 473; S. § 151. 1. These cities were the ones taken from Tissaphernes. In the next clause they are spoken of as still being held by him, inasmuch as they had been given him by the king, and were only temporarily in the possession of Cyrus.

9. Χερσόνησος, i. e. the Thracian Chersonesus. — τῇ καταναπέρας. When the noun is followed by the adjunct, the article is repeated, and if the adjunct be an adverb, it thus becomes an adjective. Cf. Butt. § 125. 3. 6; Mt. § 272. a. — Ἀβύδου. Adverbs of place are followed by the gen. Cf. Mt. § 324. Abydos was a city of Mysia lying S. E. of the Hellespont. It was the scene of the fable of Hero and Leander. — τόρδε is formed from the article by appending the enclitic δέ. — φυγᾶς, *an exile*. The reason of his banishment is given, II. 6. §§ 1-4. ἠγάσθη expresses the idea of *admiration* a little more strongly than its equivalent ἐθαύμασε. — τε—καί, *both—and*. — δαρεικοῖς. The daric was a Persian gold coin, "stamped on one side with the figure of a crowned archer kneeling upon one knee, and on the other with a sort of *quadrita incusa* or deep cleft." It is supposed by some to have received its name from Darius Hystaspis. It appears from I. 7. § 18, that 3000 darics = ten talents. A talent contained 60 minæ or 6000 drachmæ (cf. N. I. 4. § 13), which would make a daric = twenty drachmæ, or \$3. 5186, computing from the value of the old attic drachma (cf. N. I. 4. § 13), and \$3. 3044, taking the later value of the drachma as the standard. Hussey (Ancient Weights, &c. VII. 3) estimates the daric as

containing on an average about 123. 7 grains of pure gold, and therefore = $\frac{1}{11} \frac{3}{8} \cdot \frac{7}{2}$ of a sovereign, or about 1*l.* 1*s.* 10*d.* 1.76 farthings = \$4. 871, thus making the coin worth considerable more, reckoned by comparison with gold money of modern times, than if computed from the drachma. Cf. Smith's Dict. Gr. and Rom. Antiq. p 314. — ἀπό τούτων τῶν χρημάτων. Matthiæ (§ 572) says, that ἀπό generally expresses that from which something proceeds as being its effect. It marks also, the mediate origin or instrumental source of an action. The gold which Clearchus received, was a mediate instrument in raising the troops, while Cyrus who furnished it was the primary cause. — τοῖς Θραξί, dat. after ἐπολέμει. Cf. Butt. § 133. 2. 1; S. § 195. 1. So Virg. Ec. V. "solus tibi certet Amyntas." — ὑπὲρ Ἑλλησποντον, on the Hellespont. ὑπὲρ in the same sense is followed by the gen. II. 6. § 2. VII. 5. § 1. Cf. Mt. § 582. — ὠφέλει τοὺς Ἕλληνας. Cf. Butt. § 131. N. 1; Mt. § 411. 4. The Greeks here spoken of inhabited the country bordering on the Hellespont. Cf. Ἑλλησποντικαὶ πόλεις, infra. — ἰκοῦσαι, of their own accord. — δ' αὖ οὕτω, and thus also. αὖ in its disjunctive use signifies a repetition of the same thing. Cf. Butt. p. 430; Hoog. p. 24. — τρεφόμενον ἐλάτθανεν αὐτῷ, was secretly (i. e. unknown to the king) maintained for him. For the use of the part with ἐλάτθανεν, cf. N. on I. 1 § 2.

10. ξένος, lit. a stranger, but here taken in the sense of one who has formed a league of hospitality with another; a thing which in ancient times was frequently done by persons living in different cities and countries. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 490. — εἰς διαχιλλούς, to the number of 2000. — ξένος, foreign troops, mercenaries. The practice of hiring foreign troops, was quite common in the times of our historian, especially with the Persian kings and satraps. — ὡς οὕτω περιγεγόμενος ἄν, = ὅτι οὕτως ἄν περιγένοιτο (Butt. § 139. 14; S. § 222. 6), that thus (i. e. with the assistance of these mercenaries) he might subdue. ὡς followed by a part. introduces a reason for what precedes, and may be rendered, in the expectation that. Cf. Mt. § 568. 1. περί gives to γίγνομαι the idea of superiority, conquest. Cf. Vig. p. 255. — πρόσθεν—πρὶν, priusquam, before—that. — καταλῦσαι, sc. τὸν πόλεμον, to terminate (the war), i. e. to make peace.

11. ἐπὶ Πεισιδάς. Dindorf edits εἰς Πισίδα, but the weight of authority appears to be in favor of the reading which I have adopted. — ὡς βουλόμενος, (pretending) that he wished. Cf. N. § 6. Pisidia was a mountainous country, having Phrygia on the west and north, Isauria on the east, and Pamphylia on the south. Its inhabitants seldom paid tribute or homage to the Persian kings. — ὡς πράγματα παρεχόντων τῶν Πεισιδῶν, because (as he said) the Pisidians were infesting. πράγματα παρέχειν τι = negotia facessere alicui, to give.

trouble to one. — ὡς πολεμήσων. Cf. N. § 3. ὡς is here used, *de re prætecta*.

CHAPTER II.

1. Ἐπεὶ δ' ἰδόκει ἤδη αὐτῷ, when now it seemed good to him = when he had now determined. ἰδόκει = καλὸν ἰδόκει. Cf. II. 1. § 2. — ἄνω, upward, i. e. into the upper countries of Asia, or those removed from the seaboard. Cf. N. I. 1. § 2. — τὴν μὲν πρόφασιν ἰποιεῖτο ὡς—βουλόμενος, he pretended that he wished, or that his design was. Krüger says, that μὲν here responds to something understood, viz. τῇ δ' ἄληθειᾷ ἐπὶ τὸν βασιλέα ὁ στόλος ἦν. — ὡς ἰν ὡς ἐπὶ τούτους is used *de re prætecta*. — ἐνταῦθα. Zeune interprets: *illuc, in illum locum ubi sunt Pisidæ*. Weiske: *illic, in sua ditione*. Krüger thinks that Sardis is meant, and refers to § 4. — παραγγέλλει is here followed by the dat. with the infin. — συναλλαγέντι, having become reconciled, either by asking pardon, or, as here, by granting it. — ο εἶχε στρατεύμα. The antecedent is often, in case of attraction, placed after the relative and in the same case. Cf. Mt. § 474. a; Butt. § 143. 2; S. § 151. 3. — ἀποπέμψαι. Aristippus sent Menon as his substitute. See I. 2. § 6. — ὃς αὐτῷ προσεστήκει, who commanded for him. αὐτῷ is here used in a sense, which grammarians call *Dativus Commodi*. Cf. Butt. p. 368. προσεστήκει, has the signification of the imperf. Cf. Butt. § 107. II. 2; S. § 209. N. 4. — ἐν ταῖς πόλεσι, i. e. the cities spoken of, I. 1. § 6. — ξεικοῦ, sc. στρατεύματος. — λαβόντα. In the preceding clause it is λαβόντι. If the leading verb by itself governs another case than the accusative, either that case or the accusative may accompany it, when the infinitive follows. Cf. Mt. § 537; S. § 158. N. 4. See also N. II. 1. § 2.

2. δὲ καὶ, and also. — πολιορκοῦντας. Cf. I. 1. § 7. — ἐκέλευσε. Cyrus summoned (ἐκάλεσε) his troops from Miletus; but the exiles over whom he had no authority, he incited (ἐκέλευσε) by promises to join him in his expedition. — εἰ καλῶς καταπράξιεν ἐφ' ᾧ ἐστρατεύετο, if he was successful in the object of his expedition. — καταπράξιεν. 1 aor. opt. act. Æol. for καταπράξαι, a form often found in this author, and therefore requiring no further notice. — ἐφ' ᾧ, i. e. ταῦτα ἐφ' ᾧ. Cf. S. § 150. 5. — παύσασθαι. The aor. is here used for the fut. to denote the certainty of the action. Cf. Mt. p. 845.; S. § 212. 2. See also II. 3. § 20; VI. 5. § 17. — οἴκαδε. The enclitic δέ is appended to an unchanged form of the accus. In οἴκα, the α comes from an implied nom. ΟΙΞ. Cf. Butt. § 116. N. 2; S. § 121. N. 3. — παρήσαν, came. Cf. N. on κατέστη, I. 1. § 3.

3. *Ξενίας μὲν δὴ, so then Xenias.* *μὲν δὴ*, is used in entering upon a subject after something premised or prefatory. Cf. Vig. p. 202. IX; Hoog. p. 107. III. — *παρεγένετο*, sc. *αὐτῷ*, i. e. to Cyrus. By its construction with *εἰς*, motion is implied in *παρεγένετο*. Cf. N. I. 1. § 3. — *ὀπλίτας*. The Grecian infantry was composed of, 1. *ὀπλίται*, *heavy armed*, who in addition to their full armor were distinguished for a large shield (*ὄπλον*) which they bore: 2. *πελτασταί*, *targeteers*, bearing lighter arms and small round bucklers (*πέλται*): 3. *φιλοί*, *light armed*, who used missile weapons and were employed chiefly as skirmishers. Cf. Fisk's Man. Clas. Lit. p. 521; Smith's Dict. Gr. and Rom. Antiq. p. 90. — *ἔχων*, in this and similar places, may be translated by the preposition *with*. — *εἰς τετρακισχίλους*, *about four thousand*. "With numerals *εἰς* generally means *about*." S. § 172. — *γυμνήτας*, *light armed*, from *γυμνός*, pp. *naked* or *poorly clad*. Hence it was applied to the light armed soldiers, who were naked in respect to the shield and thorax, which protected the *ὀπλίται*. — *ὡς πεντακιστούς*, *about five hundred*. *ὡς* joined with numerals signifies *nearly*, *about*. Cf. Hoog. p. 189. XIV. — *ὁ Μεγαρεῖς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *εἰς τριακιστούς . . . παρεγένετο*. I have followed the reading which from four of the best Mss. has been adopted by Dind. and Poppo. The more usual reading is *εἰς ἑπτακιστούς ἔχων ἄνδρας παρεγένετο*, and is followed by Born. Krüg. and Long. It must be confessed that this would make the sum total agree with that of Xenophon given in § 9, but the Ms. authority upon which it rests is too doubtful to warrant its adoption. — *ἦν δὲ καὶ οὗτος κ. τ. λ.* *δέ* is here a general connective, while *καὶ—καὶ*, *both—and*, connect *οὗτος* and *ὁ Σωκράτης*. *τῶν στρατενομένων* follows *ἦν*, because the sense of the verb is limited to a part. Cf. Mt. § 322. 7; S. § 175.

4. *Οὔτοι μὲν εἰς κ. τ. λ.* Some auxiliary forces joined him on the march. Cf. infra, §§ 6, 7.—*Σάρδεις*, *Sardis*, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. It is celebrated also as being the seat of one of the seven churches in Asia. — *δέ* in the next sentence is *adversative*, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plut. and Corn. Nep. repeat the same in their histories of his life. — *μειζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *τὴν παρασκευὴν*, *the armament* — *ὡς βασιλέα*, *to the king*. *ὡς = εἰς*. "It is always placed before nouns denoting intelligent objects." S. § 172. — *ἦ ἰδύνατο τάχιστα = ὡς ἰδίνατο τάχιστα*.

5. *Καὶ βασιλεὺς μὲν δὴ, and then indeed the king.* — *ὠρμᾶτο*

This word signifies *to incite, impel*, and intrans. *to rush on*. It happily expresses the haste with which Cyrus commenced his long and perilous expedition. — σταθμοῖς, *day's marches*: lit. *stations, halting places*, where travellers or soldiers rest for the night. The Schol. defines σταθμός· στρατιωτικὴ κατάλυσις. — παρασάγγας, *parasangs*. The precise length of the Persian parasang is difficult to be ascertained. Dr. Jahn (Bib. Arch. § 113. X.) makes it about four Eng. miles. Rennell estimates it 2.78 British miles. According to Strabo, some reckoned it at 60, others at 40, and others at 30 stadia. Xenophon reckons it at 30 stadia, since he says (II. 2. § 6), that 16050 stadia = 535 parasangs, and $16050 \div 535 = 30$. So Herodotus, II. 6. δύναται δὲ ὁ παρασάγγης τριήκοντα στάδια. As it respects the καί before δύο, the general rule is that, if the smaller of two numbers stands first, the two are joined by καί; but if the greater precedes, the conjunction is omitted. So we say *two and twenty*, or *twenty-two*. Here there is a deviation from this rule. Cf. Mt. § 140. — τὸν Μαλανδρον ποταμόν. The Mæander has its sources near Celænxæ (cf. § 7 below), and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Mindor. — πλέθρα. The πλέθρον = 100 ft. — ἐπὶν ἔξευγμένη. A part. with εἶμι or its compounds is sometimes used instead of the verb of the part. Cf. Vig. p. 117. IX.

6. εἰς Κολοσσᾶς. Colossæ was a city of Phrygia Major, on the river Lycus near its junction with the Mæander. To the church planted there, Paul addressed one of his epistles. — πόλιν οἰκουμένην, *an inhabited city*. This epithet is added, because on the route of Cyrus were many deserted towns. — καὶ ἤκε. For καί we have ἐν αἷς, I. 2. § 10, and ἐν δὲ ταύταις, II. 5. § 1. — Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrys. The Olynthians were a people of Macedonia. It was probably to await the arrival of these forces, that Cyrus tarried so long at Colosse.

7. Κελαινᾶς, *Celænxæ*, a city lying in the south-west part of Phrygia, and formerly its capital. — βασιλεια, an adj. from βασιλείος, ου, here used as a subst. plur. for sing. — παράδεισος. Dr. Robinson in his excellent Lex. N. T. remarks, that "this word seems to have had its origin in the languages of Eastern Asia, and has the general signification, *a garden* planted with grass, herbs, trees, for ornament and for use, and is applied to the *pleasure gardens* and *parks* with wild animals around the residences of the Persian monarchs and princes." That these *paradises* were frequently of great extent is evident from the fact that Cyrus reviewed his army in this one (cf. § 9), and in

another (II. 4. § 16) the Greeks heard that a large army was assembled. — ἀπὸ ἵππου, *on horseback*. Cf. Mt. § 572. So *ex equo pug-nare*. Liv. I. 12. — γυμνάσαι, *to exercise*: lit. *to exercise naked*, as was done by those who practised in the public or private gymnasia, unless as in some instances was the case, they were merely covered by the short χιτῶν. With ἑαυτὸν this verb may be rendered, *to exercise*; with τοῦς ἵππους, *to train*. — ὁπότε—βούλοιο. When reference is had to a past action not limited to a precise point of time, but repeated by different persons, or in different places, the optative is put with ὁπότε and other particles of time. Cf. Butt § 139. N. 6; Mt. § 521. — ἐκ τῶν βασιλείων, *in the palace*, i. e. in the enclosure of the palace. ἐκ is used by accommodation or attraction, because the source (πηγαί) is not only a *spring* but a *running stream*.

8. μεγάλου βασιλείως, *of the great king*, a title given κατ' ἐξοχὴν by the Greeks to the Persian kings. Xerxes, on his return from Greece, is supposed to have built the palace here spoken of. — ἐπὶ ταῖς πηγαῖς, *near the sources*. ἐπὶ here denotes close proximity. Cf. ἐπὶ θαλάσσης, V. 3. § 2. — ὑπὸ τῇ ἀκροπόλει, *under the citadel*. Xerxes also built a citadel, which, as it appears from this passage, overlooked the palace and served for its defence. — ἐμβάλλει is an act. trans. used as a neut.; ἑαυτὸν may in such cases be supplied. Cf. Mt. § 496. — περὶ σοφίας, *concerning music*. i. e. in a trial of musical skill. Pindar and other ancient poets, called every art σοφία, and poets, musicians, painters, etc. σοφισταί. For an explanation of this fable of Marsyas and Apollo, cf. Anth. Clas. Dict.

9. ἤττηθεῖς, *having been vanquished*. 1 aor. part. dep. pass. of ἠττάομαι. Reference is had especially to the defeat he sustained at Salamis, which caused him to hasten precipitately across the Hellespont. — ἡμέρας τριάκοντα. Cf. N. § 6 (end). — Κυῆτας. The Cretans were celebrated for their skill in archery, and in later times, for their gross immorality and odious vices. Cf. Polyb. 4. 17, and also Paul's quotation (Tit. 1: 12.) from Epimenides, one of their own poets. — Ἄμα δὲ καὶ Σωσίας παρῆν, *and also at the same time Sosias came*. — οἱ σὺμπαντες, joined to numerals, signifies *all together*, or, *in all*. — Celenæ appears to have been the rendezvous for the army. Having now been joined by most of his forces, Cyrus proceeds with increased despatch, and by forced marches, endeavors to reach the king before he would have time to assemble a large army.

10. Πέλτας. *Peltæ*. The site of this place was N. of the Mæander, in the valley and plain formed by the W. branch of that river. — τὰ Λύκαια. "Sacrificiis factis Lycæa celebravit." Krüg. "Lupercalia institutis sacrificiis et ludis celebravit." Hutch. These games

were called *Lycæan*, from Mt. Lycæus in the S. W. angle of Arcadia, where the Arcadians insisted that Jupiter was born. The same mountain was also sacred to Pan. From the well established worship of Pan in Arcadia, it is probable that these games were in honor of him. This is also confirmed by the fact, that these festivals, when introduced into Italy by Evander, were changed in name only (being called Lupercalia), and were still sacred to Pan. Cf. Fisk's *Man. Clas. Lit.* pp. 434, 565, 571. — ἀγῶνα, *contests, games.* — σκληροῖδας, *flesh scrapers*, used in baths for rubbing off the sweat and filth from the body. Schneid. and after him Krüg. understand by this word, a kind of *ribbon* or *fillet*. But as Poppo justly observes, this would be a far less pleasing gift to the Grecian soldiers, than the *strigiles, flesh scrapers*, which they were accustomed to use in the bath.

— Κεραμῶν ἀγορὰν, *the market place of the Ceramians*, at or near the modern Kutahiah. This Ceramus which appears to have been situated in the north-east boundary of Phrygia, and according to Rennell due north of Celænae, must not be confounded with a place of the same name in Mysia. Cyrus seems to have passed through these cities so much out of his route, in order to take in provisions, and stores for his long march. From Ceramus he pursued a more direct course to Babylon. — πρὸς τῇ Μυσίᾳ, *next to Mysia.* —

11. Καῖστρου πεδῖον, i. e. the plain in which the city *Caystrus* was situated. Wilkinson in his *Clas. Atlas* locates it a little N. of Mt. Taurus. Rennell conjectures, that its site was near that occupied by the modern Sakli, a town where the roads from Constantinople, Brusa, and Smyrna, pointing towards Syria meet. He also remarks, that Cyrus had now entered the first of a series of valleys, formed by several parallel ridges connected with the greater chain of Taurus on the N. E. side, or that towards Phrygia and Cappadocia, which he quitted at the Pylæ Ciliciæ. — μισθὸς πλείον. The gender of the adjective has reference to the gender implied in the substantive. Cf. S. § 137. N. 2. — ἐπὶ τὰς θύρας, *at the gates*, i. e. at the head quarters of Cyrus. — ἐλπιδας λέγων διῆγε, *he was continually expressing (his) hopes* (that he should soon be able to pay them). For the construction of *διάγω* with the participle, cf. Butt. § 144. N. 8; Mt. § 552; S. § 222. 4. — δῆλος ἦν ἀνώμενος = δῆλον ἦν ἐκείνων ἀνιᾶσθαι = δῆλον ἦν ὅτι ἠνιάτο, *it was evident that he was troubled*. By a species of attraction, *δῆλόν ἐστιν* loses its impersonal form, and takes the subject of the following verb as its own subject. The verb in the dependent clause becomes then a participle. Cf. Mt. §§ 297 : 549. 5; Butt. § 151. 7; Vig. p. 33. VI. — οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου, *for it was not in accordance with the character of Cyrus*, or more briefly, *it was not the character of Cyrus.* πρὸς has in this place

the signification of congruity. Cf. Vig. p. 257; Sturz Lex. Xen. The gen. of quality, custom, etc. is sometimes found without the preposition. Cf. Mt. § 316. — ἔχοντα agrees with ἐκείνον understood, the subj. accus. of ἀποδιδόναι.

12. ἀφικνύσεται Ἐπίαξα. Krüg. surmises that she was sent by Syennesis. Wessel. ad Diod. XIV. 20 observes, that Σύννευσις was a name common to many of the Cilician princes. It was probably a title of dignity. — γυνή, a woman, here a married woman, wife. — δ' οὖν introduces the consequence of the munificence of Epyaxa, viz. the payment of the troops. — Ἀσπενδίοις, *Aspendians*. Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasybulus the Athenian general was slain. — ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον. The subject of the infinitive may be changed into the subject of the principal verb, (cf. πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσειω, Cyr. I. 2. § 1); or remain unaltered as in the present instance. Cf. Mt. § 537. p. 931; And. and Stod. Lat. Gr. § 271. R. 2. συγγενέσθαι. An euphemistic expression.

13. Θύμβριαν. Hutch. thinks that this is the town, which, in Cyr. VI. 2. § 11, is called Θύμβραρα. — παρὰ τὴν ὁδόν, *by the way*. When it expresses the idea of rest or position, παρὰ is usually followed by the dative, but when the idea of previous motion is implied, it is followed by the accusative. Butt. (§ 147. N. 3.) says that παρὰ τόν, in answer to the question *where*, must be rendered *by, by the side of*, the same as when followed by the dative. In such an instance, however, a previous coming to the place is strictly implied. — Μίδου, gen. of Μίδας, limits κρήνη understood. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student is referred to the account given in Anth. Clas. Dict. Some have supposed that he was king of Βηλγες in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters was called Phrygia. Those who adopt this opinion make Thrace the scene of the story of Midas and Silenus. — ἐφ' ἧ, *at which, where*. "The dative ἐπὶ τῷ in a local sense, expresses particularly the idea of *close by*." Butt. § 147. N. 4. — Σάτυρον, i. e. Silenus. — οἶνω κεράσας αὐτήν, *having mixed it with wine*, or according to our mode of expression, *having mixed wine with it*. κεράσας, is the 1 aor. act. part. of κεράννυμι. Cf. S. § 118. K.

14. Τυριαῖον *Tyricæum*, a Phrygian city on the confines of Lycania. — βουλόμενος, *willing*, i. e. consenting.

15. ὡς νόμος αὐτοῖς εἰς μάχην, sc. τάττεσθαι, *as they were accustomed to be marshalled for battle*. αὐτοῖς depends on ἦν understood.

— *στῆναι*, to stand (in marshalled array). — *ἑκαστον*, sc. *στρατηγόν*. Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc. — *ἐπὶ τετάρων*, four deep. The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file, or the number of ranks. The number of men in a rank constitute the width of a battalion. *ἐπὶ* is here used in a tactical sense. Cf. Vig. p. 235. III; Mt. § 584. ϑ. — *τὸ μὲν δεξιόν*, the right wing. It does not clearly appear, why Menon had this post of honor given him in preference to Clearchus, unless it was done to flatter his pride and keep him in good temper. In the battle of Cunaxa, Clearchus commanded the right wing. — *τὸ δὲ εὐώνυμον*, the left wing. *εὐώνυμος* (*εὖ*, ὄνομα) is euphemistically used for *ἀμιστερός*, left, sinister, a word of ill omen. — *τὸ δὲ μέσον*, the centre. Cf. S. § 138. 1.

16. *οὖν* is here continuative, i. e. it marks the external connexion between the two sentences and may be rendered, *then, so then*. — *παρήλαυνον*, rode by. *εὐλαίρω* lit. signifies to drive, impel forward, and is used in connexion with horses and chariots. With *κατὰ τάξεις* it may be rendered *marched by*. The *ἵλη* was a troop of horse, drawn up by the Thessulians usually in the form of an egg. An *ἵλη* numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the *ἐπιλαρχία*, and eight of them the *ἵππαρχία*. Four of the last named made up the *τέλος* of the cavalry = 2048 men, and two *τέλη* the *ἐπίταγμα* = 4096 men. A *τάξις* was a division of infantry = 128 men; a *σύνταγμα* or two *τάξεις* = 256 men; a *πεντακοσιαρχία* or two *συντάγματα* = 512 men; a *χιλιαρχία* or two of the last named = 1024; a *μεφαρχία* or *τέλος* twice the preceding or 2048, which doubled made a *φάλαγξ* = 4096 men, the commander of which was called *στρατηγός*. Divisions however, of very different numerical strength were at various times designated by the name *φάλαγξ*. Cf. Man. Clas. Lit. p. 525; Smith's Dict. Gr. and Rom. Antiq. p. 91. — *εἶτα δὲ τοὺς Ἕλληνας*. It was a compliment to the Greeks, that instead of having them march by him in review, he rode along their ranks accompanied by the Cilician queen. — *ἐφ' ἄρματος*, in a chariot. *ἐπὶ* is placed before the genitive in answer to the question *where*, and sometimes in the same sense before the dative. Butt. (§ 147. N. 4.) remarks that in respect to *ἐπὶ* and *κατὰ* "observation and practice must do the greater part." The same is true of most of the particles and prepositions of this noble language. The student should fix in his mind the literal signification of a word, and, in respect to its special application to a given passage, be guided by the context and that skill of grammatical appliance, which is the result of critical and long continued study. — *ἀρμαμάτης*. The

harmamaza was a four-wheeled carriage, covered overhead and enclosed with curtains, used for the conveyance of females and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent *harmamaza*, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylon to Alexandria. — *κράνη*, *helmets*, accus. plur. of *κράνος*—*τος*. Sometimes the helmet was made of leather. Cf. *κράνη σκύτινα*, V. 4. § 13. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called *χαλκήρης*, *χρυσέη*, etc. When the basis was wholly metal, the helmet received the epithet, *κράνη χαλκᾶ*, Lat. *cassis*. It was usually adorned with a crest (*λόφος*) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — *χιτῶνας*, *tunics*. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — *κρημίδα*, *greaves*. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocreae* were usually plated with iron, and in later times were placed only upon the right leg. — *ἀσπίδας*, *shields*. The Grecian shield was usually round, and made of hides covered with plates of metal. For a fuller description of the shield, cf. Man. Clas. Lit. § 139; Smith's Gr. and Rom. Antiq. p. 245; Hom. II. 18; 478, with Flax. Illus. In Felton's Iliad is a valuable and ornate description of the shield of Achilles. — *ἐκκεκαθαρμένας*, *burnished*, from *καθαίρω*, *to cleanse*, and *ἐκ*, *from*.

17. *στήσας τὸ ἄρμα*, *stopping his chariot*. For this trans. signif. of *ἴστημι*, cf. Butt. § 107. II. p. 226. — *φάλαγγος*, *phalanx*, here referring to the army drawn up in array. Cf. N. § 16. — *στήσας—πέμψας*. The conjunction is frequently omitted between participles, See Mt. § 557. 3. — *προβαλέσθαι τὰ ὄπλα*, *to present their weapons*, i. e. hold them forward as if they were going to fight. — *ἐπιχωρήσαι*, *to advance*, as though against the enemy. — *ἰσάλπιγξε*, sc. ὁ *σαλπικτής*. Cf. Mt. § 295. 1; Butt. § 129. 8; S. § 157. N. 8. (2). *ἰσάλπιγξε* is an early form of the 1 aor. A later form is *ἰσάλπισα*. Cf. Butt. § 114. p. 300; S. § 118. Σ. — *Ἐκ δὲ τούτου*, *then, after this*. — *προϊόντων*, sc. *αἰτῶν*. The part. in the gen. often stands alone, when the subj. can be supplied from the preceding context. See Mt. § 563; Butt. § 145. N. 4; S. § 192. N. 3. For the construction of *προϊόντων* in the gen. abs. instead of *προϊοῦσι* in agreement with *στρατιώταις*, cf. Mt. § 561. — *ἀπὸ τοῦ αὐτομάτου*, *of their own accord, voluntarily*. *ἀπό* expresses the manner in which an action is done, or the motive which produces it. Cf. Mt. § 573. p. 996. — *ἐπὶ τὰς σκηνάς*, i. e. the tents belonging to the Persians, for in the next section we find the Greeks returning to their own quarters (*ἐπὶ τὰς σκηνάς ἦλθον*).

18. *ἔφυγεν ἐκ τῆς ἀρμαμάξης*; *fled away in her harmamaza*. So Zeune, Weiske and Krüger. Cf. Mt. § 596. But Lion, Schneider, Bornemann, and Poppo, interpret, *leaped from her harmamaza*, (which was drawn by oxen or mules), in order to accelerate her flight. — *οἱ ἐκ τῆς ἀγορᾶς*;—*ἔφειυγον* = *οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφειυγον*, *those in the market* (i. e. the market people) *began to flee away from the market*, or more briefly, *those in the market began to flee away*. Cf. IV. 6. § 25; V. 7. § 17; VI. 2. § 18, et sæpe alibi. The *ἀγορά* was a place in the camp where the sutlers or victuallers exposed their commodities for sale. *ἔφειυγον*. The imperf. tense here marks the commencement of an action. Born., Dind., and Pop., following Schneid., edit *ἔφυγον*. But Hutch., Weisk., Krüg., and others, rightly prefer the imperfect, as the flight could not be considered, *uno quasi ictu absoluta*. — *σὺν γέλωτι*, on account of the flight of the barbarians. — *τὴν λαμπρότητα*, *the splendor*, viz. of the arms and uniform. — *τὴν τάξιν*, *the order, martial appearance*. — *Κύρος δὲ ἦσθη*. The terror, with which this sham-fight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother.

19. *Ἰκόνιον*, *Iconium*. Luke (Acts 14: 6) seems to locate this city in Lycaonia, although, as Bloomfield observes, if the article before *πόλεις τῆς Λυκαονίας* be allowed its force, it would appear otherwise. Strabo reckons it as a city of Lycaonia, but as the boundaries of these provinces were continually changing, it is probable that subsequent to the time of Xenophon, it became a city of Lycaonia. — *Λυκαονίας*, *Lycaonia*. This country lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — *ὡς πολεμικὴν οὖσαν* *because it was hostile*. Krüger says, that *ὡς* is here used, *de re quam quis causam esse dicit*. The Lycaonians as well as the Pisidians did not acknowledge the authority of the Persian kings.

20. *τὴν ταχίστην ὁδόν*, *the shortest way*. The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route which was circuitous and more than twice the distance, in order (as Rennell remarks) to cross the Taurus at Dana or Tyana, where, by the contraction of the ridge, a very short passage was afforded into the plain of Cilicia. It will be seen that the marches between Iconium and Dana were very long. This may be accounted for, in his wish to be at the Pylæ Ciliciæ in season to take advantage of the diversion, intended to be made in his favor by the fleet and the detachment of Menon. This desire to secure the co-operation of his fleet will account also for the long marches between the river Pyramus and Issus (I. 4. § 1). — *στρατιώτας οὐκ*

Μένων εἶχε. Under cover of being a guard of honor to Ερραχα, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in the next verse. — *Καππαδοκίας, Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. The Greeks regarded the Cappadocians as the worst of the three Kappas, or nations, whose names began with that letter; the other two being the Cretans and Cilicians. The character of the Cappadocians is satirized in the Epigram :

Vipera Cappadocum nocitura momordet; at illa

Gustato perit sanguine Cappadocis.

— ἐν δ', sc. χρόνῳ. — φοινικιστήν. Larch. renders this, *vevillarium, standard bearer*. Voss., *purpuree tinctorem*; (Krüg. adds) *vel eum qui purpuris tingendis prefectus est, quod munus apud Persarum reges honorificum fuisse colligeris*. Morus interprets, *purpuratum*. The epithet βασιλειον seems, however, to conflict with this signification. Sturz says that Brod. has best rendered it, *unum e regis familiaribus pumica veste indutum non purpurea*. It is worthy of remark, that Hesych. has inserted this word in his Lex. without any interpretation. — δυνάστην, a high officer: lit. *one in power*. "qui principum inter prefectis locum tenebat." Hutch. — αἰτιασάμενος ἐπιβουλεύειν αὐτῷ, *having accused them of plotting against him*.

21. *Κιλικίαν, Cilicia*. This country lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (τραχηία, *rough*), the eastern, Campestris (πεδινή, *level*). — ἡ δὲ εἰσβολή, *the pass*. Cf. N. § 22. — ἀμήχανος εἰσελθεῖν στρατεύματι, *inaccessible to an army*. Krüg. observes that ἀμήχανος εἰσελθεῖν is put by attraction for ἢν ἀμήχανον ἦν εἰσελθεῖν. — λειοπῶς εἶη, *had abandoned*. Cf. N. on ἐπὶν ἐξευγμένη, § 5. — ἐπεὶ ἦσθετο τό τε Μένωνος στρατεύμα ὅτι ἦδη. This reading is found in the best editions. Dindorf however edits ἦσθετο ὅτι τὸ Μένωνος στρατεύμα ἦδη. As to the construction, Mt. (§ 296) says, "the subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition." Cf. Rost. § 122. I. 8. — εἴσω *within*, i. e. in respect to Tarsus the capital. — ὀρέων an uncontracted form of the gen. plur. frequently used by the Attics. Cf. Mt. § 78. Obs. 7; Butt. § 49. N 3. — καὶ ὅτι *trihēreis ἦκουε περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου*. The order is, καὶ ὅτι (= *διότι*, i. e. *διὰ τοῦτο ὅτι, on this account, because*), ἦκουε Ταμῶν ἔχοντα (= *ὅτι Ταμῶς εἶχε*) *trihēreis τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν*. Krüger says that the writer intended to have joined ἦκουε with *trihēreis περιπλεύσας*, but wishing to name

the admiral of the fleet, he connected it with *Ταμῶν*. Cf. Thucyd. III. 26. — *αἰτοῦ Κύρου*. When *αὐτός* is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If *αὐτός* is followed by a common substantive, the article usually is retained. Cf. Mt. § 265. 1 (end).

22. *οὗ οἱ Κιλικίαι ἐφύλαττον*, where the Cilicians kept guard, or used to keep guard. Schneid. remarks, that the Cilicians always kept a guard in this place for the defence of the country. But that this should be done in time of peace, or that a standing guard should be quartered in tents, Krüger thinks to be quite improbable, and therefore gives to *ἐφύλαττον* the sense of the pluperfect. — *πεδῖον μέγα*. See above, § 21. — *ἐπιφύουον*. Cilicia Campestris was watered by the Pyramus and Cydnus. Cf. N. § 23. — *ἔμπλεων*. neut. accus. of *ἔμπλεως*. — There seems to be little difference between *μελίνη*, *panic*, and *κέρχρος*, *millet*, except that the former bears its grain in ears, and the latter in bunches, whence the Lat. *millium*, as if one stalk bore a thousand seeds. Cf. Encyc. Amer. — *ὄρος δ' αὐτὸ περιέχει κ. τ. λ.*, but a strongly fortified and lofty mountain environs this (i. e. Cilicia Campestris) on every side from sea to sea. Born. renders *ὄχυρόν*, *bene munitus*: Poppo, *munitus natura vel arte*. To this region, so entirely encircled with high and rugged mountains, there were but three passes: Pylæ Ciliciæ, in the range of Mt. Taurus, through which Cyrus entered: Pylæ Amanicæ, so called from Mt. Amanus on the Syrian side of Cilicia: Pylæ Syriæ, a pass leading from Cilicia into Syria, south of the Pylæ Amanicæ and near the sea. Cf. I. 4. § 4. Through the Pylæ Amanicæ, Darius led his army into Cilicia, not knowing that Alexander, about the same time, had passed through the Pylæ Syriæ and was therefore in his rear.

23. *Ταρσοῦς*. This city, situated on the banks of the Cydnus not far from its mouth, ranked with Athens and Alexandria in learning and refinement. It is celebrated in ecclesiastical history as being the birth place of St. Paul. — *ἤσαν—βασίλεια*. The general rule, that the nom. neut. plur. has the verb in the sing., is often transgressed by the Attics themselves. Cf. I. 4. §§ 4, 10; 5. § 1; 8. § 10, et sæp. al. — *Κύδνος*, *Cydnus*, a river remarkable for the coldness of its waters, which almost cost Alexander his life, and according to some writers proved fatal to Fred. I. of Germany, who bathed in its stream. This was the river, up which Cleopatra sailed with such magnificence to meet Anthony. — *δύο πλέθρων*. The Attics use *δί'ο* indeclinable. Cf. Butt. § 70. 2; Mt. § 138.

24. *ἐξέλιπον—εἰς χωρῖον*. With a verb signifying removal from a place, the accompanying motion to a place is frequently expressed

by *εις*. Cf. Mt. § 578. So we say, *he left FOR Boston; they started FOR the West*. Krüger referring to IV. 1. § 8, where it is fully written, makes *ἐξέλιπον—εις χωρίον = ἐκλιπόντες ἔφρευγον εἰς χωρίον*. — *πλήρ οἱ τὰ καπηλεία ἔχοντες*. These inn-keepers stayed behind either because there was some chance of gain; or, as Bornemann suggests, because their occupation, as keepers of caravansaries for the entertainment of travellers, would protect them from all injury. — *Σόλοις, Soli*, or *Soloë* (Cf. Anth. Clas. Dict.), a city of Cilicia Campestris, near the mouth of the river Lamus, said to have been founded by an Athenian colony. — *Ἴσσοῖς*. Issus lay S. E. of Tarsus at the foot of the Amanus, and was famous for the victory of Alexander over Darius.

25. *προτέρᾳ Κίρου πέντε ἡμέρας*. For the reason of this, cf. N. § 20. — *ὑπερβολῆ, passage over*. — *τῶν εἰς τὸ πεδίον, sc. καθηκόντων, those* (extending or sloping down) *to the plain*. The event here spoken of took place, when they were descending into the Cilician plain. — *εἶτα πλανωμένους ἀπολέσθαι, thus* (i. e. in consequence of having lost their way) *wandering about they perished*. For this construction of *εἶτα* with the participle, cf. Butt. § 144. N. 7.

26. *δήρπασαν, pillaged*. This verb properly signifies *to snatch asunder*, as is done when one is eagerly endeavoring to get possession of any article. — *οὐδενί* limits *εἰς χεῖρας ἐλθεῖν*, and *ἑαυτοῦ* follows the comparative *κρείττονι*. Cf. S. § 186. 1. — *εἰς χεῖρας ἐλθεῖν*. Sturz, Bornemann, and Poppo, interpret: *accedere ad aliquem*. Krüger: *convenire ad colloquium*. It literally signifies, *to come into the hands*, i. e. to put one's self in the power of any one. — *εἶναι*. Repeat *εἰς χεῖρας* from the preceding clause.

27. *εἰς τὴν στρατιάν, for the army*, a form = to the Dat. Com. only more emphatic. — *ἃ νομίζεται παρὰ βασιλεῖ τιμια, which with kings* (lit. *with a king*) *are regarded valuable*, or *which in the estimation of a king are of great value*. — *στρεπτόν χρυσοῦν, a golden necklace*. The clause, *τὴν χώραν μηκέτι ἀφανράξισθαι*, is one of the objects of *ἴδωκε*. — *ἧν που ἐντυγχάνωσι, wherever* (the Cilicians) *could find* (them, i. e. *τὰ ἠρπασμένα ἀνδράποδα*).

CHAPTER III.

1. *οἱ γὰρ*. The particle *γὰρ* is here causal, i. e. it introduces the reason why the army tarried so long at Tarsus. — *οὐκ ἔφασαν εἶναι, refused to go*. In absolute negations, *οὐ* and the verb or subst. form together an idea directly opposite to that of the verb or substantive

alone. Cf. Mt. § 608. 1; Butt. § 148. N. 2. — τοῦ πρόσω. The gen. is employed whenever the sense of a verb is limited to a part. Cf. Butt. § 132. c. See also the Homeric phrase, *θείειν πεδλοιο*. Prof. Woolsey with Kühner ranks this among the examples of place, which Matthiæ has given, § 377. Krüg. makes it = *ἐς τὸ πρόσω*. — ἤδη implies that, previously to this time, they did not suspect the real object of the expedition, or at least that the suspicion had not become general. — ἐπὶ βασιλεία ἰέναι, *that they were marching against the king*. — ἐπὶ τούτῳ, *for this purpose*, i. e. to march against the king. — πρῶτος δὲ Κλέαρχος κ. τ. λ. Here we see in Clearchus the stern soldier, which he is described to be, II. 6. §§ 1–15. We also see to what a pitch of exasperation his soldiers were raised, that they should dare to throw stones at a general, whom Xenophon says they feared more than they did the enemy. — ἐβιάζετο, *attempted to force*. This conative signification of the imperfect (Cf. Butt. § 137. N. 10) is also found, IV. 4. § 19; V. 4. § 23. — ἔβαλλον, sc. τοῖς λίθοις (fully written V. 7. § 19), *threw stones at him*. The imperfect in this place expresses an action continued by being frequently repeated.

2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, *Clearchus then barely escaped being stoned*. A verb implying in itself a negative, is construed with another negative, on the general principle in the Greek language, that one negative strengthens another. Cf. Butt. § 148. N. 9; Mt. § 534. b. Obs. 4; Vig. p. 171. Dind. edits τὸ μὴ καταπετρωθῆναι. — δυνήσεται. The fut. is often employed to designate that which is fut. to past time. — ἐκκλησίαν, *an assembly*. Either legally or tumultuously gathered together; here the former, as they were summoned by their general. The aorist and imperfect are here intermingled, as the attention is directed at one time to the accomplishment, and at another, to the continuance of the action. — εἶτα, *then*, denotes sequence in the order of things. Cf. Hoog. Gr. Part. p. 61.

3. ὅτι χαλεπῶς φέρω, *that I am very much troubled*. Cf. Vig. p. 107. — τοῖς παροῦσι πράγμασιν. The dat. is put with many passives and neuters, expressing the cause, occasion, or object of the preceding action. Cf. Mt. § 399; S. § 198. Sometimes ἐπὶ is employed with this dative. See Bos. El. p. 212. — φείγοντα ἐκ τῆς πατρίδος, *being an exile from my country*. Cf. N. on I. 1. § 7. As φείγοντα alone expresses the idea, *an exile from one's country*, in consequence of the addition in this place of ἐκ τῆς πατρίδος, Krüger conjectures that it should be φηγόντα, or that it is put by a kind of attraction for φηγόντα ἐκ τῆς πατρίδος καὶ φείγοντα. — τὰ ἄλλα, *in other respects*, i. e. in other ways than the one here mentioned. Butt. (§ 150) makes τὰ τε ἄλλα—καὶ = *as in other respects—so also especially*. —

ἀλλ' οἶδ' καθηδὺπάθησα, *nor did I waste it in pleasure.* ἀλλὰ adds emphasis to the negation. Cf. Hoog. Gr. Part. p. 4. XI.

4. *ἔτιμωροῦμένην* is here followed by the accus. in the sense of, *I took vengeance upon, I punished.* Followed by the dat. its translation would be, *I avenged.* — ἀνθ' ᾧ ἐδ' ἔπαθον ὑπ' ἐκείνου, *in return for the favors I received from him, or because that I was well treated by him.* ἀνθ' ᾧ = ἀρτί τούτων ᾧ (S. § 151. R. 1), or, ἀρτί τούτου, ὅτι. Cf. Butt. § 150. p. 435.

5. Ἐπεὶ δέ, *but since.* δέ is here adversative. — συμπορεύεσθαι, sc. μοί. — προδόντα agrees with μέ understood the subject of χηρῶσθαι. Cf. S. § 158. N. 4. — μεθ' ὑμῶν λέναι, *to go with you (homeward).* Schneider, at the suggestion of Porson, has substituted this reading for μεθ' ὑμῶν εἶναι, *to side with or help you.* This correction makes it harmonize with ἐγὼ σὺν ὑμῖν ἔψομαι, § 6, which seems to be a repetition of the same idea. — Εἰ μὲν δὴ, *whether indeed.* εἰ is often used in an indirect question with the indicative, especially when dependent upon a verb implying doubt or uncertainty. Cf. Butt. § 139. 6. See also the use of the conjunction *si*, And. and Stod. Lat. Gr. § 261. 2. R. 1. — οὖν “serves to make reference = *as for that matter, or however.*” Woolsey. Cf. V. 6. § 11. — Καὶ οὐποτε, *and never.* καί is here confirmative, i. e. it introduces a reason for the position taken by Clearchus, and therefore serves to confirm his previous declaration. The phrase may be rendered, *yes, never shall any one say, etc.* — εἰς τοὺς βαρβάρους = εἰς βαρβάρων χώραν. Cf. εἰς Καρδούχους ἄγοι, III. 5. § 15. See also IV. 7. § 1; V. 5, § 1, et sæpe. al. The same mode of expression is employed by the Latins. Cf. “*relinquebatur una per Sequanos via.*” Cæs. Bel. Gal. I. 8.

6. Ἀλλὰ, *but now.* The train of thought, partially interrupted by the sentences commencing with *Εἰ μὲν δὴ*, and *Καὶ οὐποτε*, is here resumed. — πείθεσθαι, *to be persuaded, to believe, to obey*, the last of which is its meaning here. — σὺν ὑμῖν ἔψομαι. This verb with σὺν signifies, *a latere sequi, to accompany*; without σὺν, usually, *a tergo sequi, to follow.* Cf. Mt. § 403. a. — *ρομίζω γὰρ κ. τ. λ.* As Clearchus was an exile from his country, he would naturally become strongly attached to those who followed his fortunes. The sentiment is analogous to the beautiful and highly wrought passage in Hom. II. 6: 429–30, where Andromache, after alluding to the death of her father and seven brothers by the hand of Achilles, and to the grief consequent thereon, which finally brought her mother to the grave, says:

Ἐκτορ, ἄταρ σὺ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
Ἦδὲ κασίγνητος σὺ δέ μοι θαλερός παρακόλῃτης.

“Yet while my Hector still survives, I see
My father, mother, brethren, all in thee.”

— ἄν εἶναι τίμιος = ὅτι τίμιος ἄν εἴην. The infinitive εἶναι receives its potential signification from ἄν (Cf. Vig. p. 131. VI; Mt. § 598. 1), and is used here in the present, because the idea of continuance or frequent repetition is contained in it. ὠφελῆσαι and ἀλέξασθαι, in the following members, are in the aorist, because no reference is had to the perpetuity of the action. Cf. Mt. § 501.; Butt. § 137. 5. — ἄν ἰκανός εἶναι—ἄν ὠφελῆσαι. It is not uncommon to find ἄν joined to the principal verb of the proposition, and also to the part. or infin. Cf. Mt. § 600. — Ὡς ἰμοῦ οὖν ἰόντος. The part. with ὡς is here put for ὅτι with the finite verb in dependence upon τὴν γνώμην ἔχετε. In such a case, the Latins employ the accus. with the infin. Cf. Mt. § 569. 5. The phrase may be rendered, *be assured then that I shall go*, etc. — ὅπη, properly a dat. of the obs. pron. ὅπος. Written fully ὅπη, it agrees with ὀδῶ understood. Cf. Vig. p. 153. I; S. § 123. See ὀπη ἄν ὁ λόγος, ὡσπερ πνεῦμα, φέρη, ταύτη τέτον. Plat. de Rep. II.

7. οἱ ἄλλοι = οἱ τῶν ἄλλων, or as Zeun. interprets, οἱ τῶν ἄλλων στρατηγῶν στρατιῶται. — οὐ φαίη. Cf. N. § 1. — πορεύεσθαι. Cf. οὐκ ἔφασαν πορεύεσθαι, IV. 5. § 15, where Stephen thinks it should be πορεύεσθαι. Poppo gives the verb in both these places the force of the future. But Krüg. more correctly says: “Ne quis πορεύεσθαι conjiciat: est hic aoristus presentis. Oratione directa dicere liceret οὐ πορεύομαι.” — ἐπήνεσαν, 1 aor. 3. plur. of ἐπαινέω — παρὰ δὲ Ξένου, sc. ἀπελθόντες.

8. τούτοις ἀπορῶν, *being perplexed by these things*. Cf. οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι, I. 5. § 14. Cyrus might well be distressed at the present aspect of his affairs, finding himself about to be deserted by those upon whom he placed his chief dependence. It will soon be seen with what tact Clearchus extricated himself and his Persian chief from their sad predicament. — ὁ δὲ, i. e. Clearchus. — ὡς καταστροφένων τούτων εἰς τὸ δέον, *inasmuch as these things would be happily adjusted, would have a favorable issue*. καταστροφένων = κατασταθρομένων. Cf. Butt. § 113. 5; Mt. § 494. II; S. § 207. N. 6. εἰς τὸ δέον, *favorably, opportunely*. εἰς with its case is often used adverbially. — μεταπέμπεσθαι . . . αὐτόν. The object of this device was to prevent the soldiers from having any suspicion of collusion between Cyrus and Clearchus. — οὐκ ἔφη. Cf. N. § 1.

9. τοὺς προσελθόντας αὐτῷ, i. e. the soldiers, who had left Xenias and Pasion. — τῶν ἄλλων in the next clause limits τὸν βουλόμενον. — Ἄνδρες στρατιῶται. This speech of Clearchus is a fine specimen of what the Greeks called λόγους ἐσχηματισμένους, and which Quinct. (Inst. Orat. IX. 2: 25) describes. Similar to this was the speech of

Agamemnon, Hom. Il. II. 110-40. — τὰ μὲν δὴ Κύρου, *the affairs of Cyrus*. — οὕτως ἔχει, *are the same*, i. e. have the same relation. For the construction of ἔχειν with an adverb, cf. N. I. 1. § 5. — οὔτε—ἔτι, *no longer*. γάρ introduces this clause, as illustrative of the preceding sentiment. — ἐπεὶ γε. An ellipsis is often implied by γέ. *Since* (whatever else we may do) *at least we do not follow him*.

10. Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα, *notwithstanding* (i. e. although there is an apparent equality in the relations between Cyrus and ourselves) *I know that he thinks he has been ill-treated by us*. — ἐλθεῖν. Buttmann (*Irreg. Gr. Verbs*, p. 107) remarks, that “the forms of ἐλθεῖν have a decided preference for the meaning *come*, so that ἦλθεν for instance very seldom occurs in the sense of *going, going away*, and those of εἶμι are as seldom found in the sense of *come*. But ἐρχεσθαι partakes almost equally of both meanings.” — τὸ μὲν μέγιστον = ὃ μέγιστόν ἐστι, lit. *that which is greatest = principally, in the first place*. This phrase is in apposition with the proposition with which it is connected. Cf. Mt. § 432. 5. Cf. also II. 5 § 7; V. 6. § 29. — ὅτι σύννοια ἐμαυτῶ πάντα ἐψευσαμένος αὐτόν, *because I am conscious of having deceived him in all respects*. For the construction of πάντα, cf. S. § 167. ἐψευσαμένος (mid. in sense) is constructed in the nominative with σύννοια ἐμαυτῶ, because its subject is contained in that of the verb. It might also have been put in the dative with the reflexive pron. Cf. Butt. § 144. N. 2; Mt. § 548. 2; S. § 222. N. 1. — δίκην—ὧν = δίκην τούτων ἅ (Cf. S. § 151. R. 1). In this equivalent τούτων depends upon δίκην, as we say the punishment of a crime as well as *for* a crime. So Matth. (§ 342) remarks that “the gen. is sometimes put with substantives absolutely, when otherwise περί with the gen. is used.” ἅ (by attraction ὧν) is governed by ἠδικῆσθαι, which in the act. voice has two accusatives. Cf. Mt. §§ 415. β. 424. 1; Butt. § 134. 6.

11. οὖν is here illative, i. e. it introduces a conclusion drawn from premises. — καθευδῆναι, *to be slothful*: lit. *to lie down to sleep*. — ἡμῶν αὐτῶν, *ourselves*. Cf. S. §§ 66: 182. — ἐκ τούτων, *in consequence of these things*. — αὐτοῦ = ἐπ' αὐτοῦ τοῦ τόπου, *here, in this place*. Cf. Bos. El. p. 134. Schæf. rejects this ellipsis and makes αὐτοῦ gen. of αὐτό. — σκεπτόν μοι δοκεῖ εἶναι, *it seems to me that we must look about*, i. e. *consider*. σκεπτόν εἶναι = δεῖ σκέπτεσθαι. Cf. Butt. § 134. 10; S. §§ 132. 2: 162. N. 1. — ὅπως, *in what way, quo modo*. It is well remarked by Tittmann, that ὅπως suggests to the mind the *manner* in which any thing is done, while εἶνα designates the *end* or *cause* of an action. Cf. Bib. Repos. Vol. V. p. 84. — μενοῦμεν. The subjunctive or fut. indicative follows ὅπως, when it refers to fut. time. In the pres., 1 aor. pass., and 2 aor., it

takes the subjunctive; but instead of the 1 aor. act. and mid., it commonly takes the fut. indic. Cf. Butt. § 139. 4; Mt. § 519. 7. — εἴτε ἤδη, *and if now*. ἤδη is here used in reference to the immediate fut. and qualifies ἀπειναι, which has a future signification. Cf. Butt. § 108. 5; S. § 209. N. 3. See above on μενούμεν. — ιδιώτου, *a private*, sc. soldier. A word pp. used of a private citizen in contradistinction to one in public life. It sometimes designates one who is *unlettered, ignorant*, hence the Eng. *idiot*. — ὄφελος, a defective noun used only in the nom. sing.

12. Ὁ δὲ ἀνὴρ = οὗτος δὲ ὁ ἀνὴρ, i. e. Cyrus. — πολλοῦ μὲν ἄξιος φίλος, *a very valuable friend*: lit. *a friend worth much*. Words requiring a definition of value are put in the genitive, and in such cases ἄξιος signifies *equal to*, as ἄξιος ἡμιθέων, *equal to the demi-gods*. Cf. Mt. § 363. 5; Rost § 108. 4. b. — Ἐτι δὲ, *moreover*. ἔτι is here a particle of accession. — ἐπιστάμεθα gives intensity to the preceding verb. So in common parlance, *we see and know* = we have certain knowledge. — δοκούμεν. Such was the moderation and urbanity of the Greeks, that they often spoke in a doubtful way of what was real and certain. Cf. Butt. § 1. N. 1. — πόρῳ — αὐτοῦ καθῆσθαι, *to be encamped far from him*. — τις = ἕκαστος. Cf. S. § 148. N. 1.

13. Ἐκ δὲ τούτου, *after him*. — οἱ μὲν — οἱ δὲ, *some — others*. Cf. Butt. § 126. 2; S. § 142. — ἐκ τοῦ αὐτομάτου = ἀπὸ τοῦ αὐτομάτου. Cf. N. on I. 2. § 17. See also Mt. § 574. — ἔγκλειστοι. Weisk. interprets: *clam compositi et instructi*, comparing οἱ μὲν αὐτοὶ καθ' ἑαυτοῦς, οἱ δὲ πλείστοι ὑπὸ Κύρου ἔγκλειστοι, Cyr. V. 5. § 39. He compares also ἔγκλειψεν ταῖς κυσὶ, *to incite the dogs*, which, if done in other than a low voice, and as it were *secretly* (quasi *clam*), would alarm the game pursued. "Vereor," says Schneider, "ne nimis subtiliter hæc disputentur." Hutch., Sturz, Born., and Pop., rightly translate it, *jussus, being directed*, which of course in the present instance would be privately done. — ἡ ἀπορία, *the difficulty*. Th. a priv. and πόρος, *way*. Hence ἀπορίω, *to be without a way*, i. e. without resource; and ἀπορία, *the state of one who knows not what to do*.

14. δὲ δὴ, *but then*. — προςποιούμενος σπεύδειν, *pretending to be in haste*. προςποιούμενος . . . Ἑλλάδα is a parenthetic clause. — ἔλθουσι depends upon εἶπε (δεῖν). The speech is ironical. — εἰ μὴ βούλεται for εἰ μὴ βούλοιστο. The Greeks could any where introduce the pres. when the real time was obvious from the context, even when citing another person's thoughts *in sermone obliquo*. Butt. § 137. N. 7; Mt. § 529. 5. The indic. with εἰ is used in the condition of a proposition, when its relation to the consequence is such, that if the action expressed by the one should take place, that of the other would also. Cf.

Mt. § 507. 4. *b.* — ἡ δ' ἀγορά . . . στρατεύματι. A clause thrown in by the historian, to show how ironical was the advice, to procure food from a market in the very heart of a large army, which they were about to desert. — συσκευάζεσθαι, to pack up the baggage. — ἐλθόντας. Krüg. would supply τινάς. — ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φιλικὰς τῆς χώρας ἀπάξει, to ask of Cyrus a guide to conduct (them) as through a friendly country, or more fully, to conduct (them) through the country, as through a friendly one. Sturz and Poppo translate ἡγεμόνα, *dux viæ*; Born., *dux itineris*. — Κύρον. The proper name is often repeated by the Greeks, where a pron. might have been employed. — ὅστις = *ina*, in order that. Cf. S. § 154. — ἀπάξει. The future is used for the subjunctive aorist, when it expresses continuance of action, or something that will happen at an indefinite fut. time. See. Mt. § 519. 7. — τὴν ταχίστην = τάχιστα, *celerrime*. Cf. Butt. § 115. 4; Mt. § 282. 2. — προκαταληφομένους. The part. fut. is employed to express the purpose of the preceding verb. The art. is sometimes omitted when the part. signifies any persons whatever of a number. Cf. Mt. § 271. *Obs.* The ἄκρα, *heights*, here referred to, are those over which the army passed into Cilicia. — φθάσαι — καταλαβόντες, take them before us. φθάνω is constructed with participles in the same manner as τυγχάνω, λανθάνω, etc. See N. on I. 1. § 2. Here ὅπως takes the 1 aor. subj. instead of the fut. indic. as in § 11, regard seeming to be had to the transient nature of the action. Cf. Mt. § 519. 7 (end). — ὃν . . . ἀνηραπακότες. The construction is here changed into the *orat. recta*, as if the person himself spoke. This is frequently done by Greek writers. Cf. Mt. 529. 5. ἔχομεν ἀνηραπακότες = ἀνηραπάκαμεν, only more emphatic. Cf. Butt. § 150. p. 442; Rost § 116. 13; S. § 222. N. 2. — τοσοῦτον, *this only*, as we say, he said *this and no more*. τοῦ ὕτος is a strengthened form of τόσος. Cf. S. § 73. 1.

15. Ὡς μὲν στρατηγήσοιτα ἐμὲ ταύτην τὴν στρατηγίαν depends upon λεγέτω, by a construction similar to ὡς ἐμοῦ ἰόντος — γνώμην ἔχετε, § 6. Render, *let no one of you propose me as general in this expedition*. For the construction of στρατηγίαν στρατηγεῖν, cf. Butt. § 131. 3; S. § 164. Krüg. well remarks, that the difficulties and dangers of the return could not seem small, when such a brave and skilful man (Cf. II. 2. § 5; 6. § 1-16) refused to hold the office of leader. — ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἐλησθε πελομαι, (but be assured) *that I will obey the man whom you shall have chosen*. In this sudden change of structure, it is evident that ἕκαστος λεγέτω, instead of μηδεὶς λεγέτω, is to be supplied. Krüg. takes λεγέτω in the sense of νομιζέτω. — ἂν ἐλησθε = a fut. præterite. Cf. Butt. § 139. 12. — καὶ ἄρχεσθαι, to obey also: lit. to be governed. καὶ has here a superad-

ditory use, as though the words, οὐ μόνον ἄρχειν ἀλλὰ, had preceded. Notwithstanding this assertion, Clearchus was not fond of obeying others, or being directed in any affair. Had he obeyed the Ephori (II. 6. § 3), he would not have been an exile from his country. Had he listened to the suggestion of Cyrus (I. 8. § 13), the result of the battle at Cunaxa would have been far different. Xenophon also remarks (II. 6. § 15), that it was said he was unwilling to be ruled by others. A reason for this may have been his consciousness of superior military talents, which was tacitly acknowledged by the other commanders. Cf. II. 2. § 5.

16. Μετὰ τοῦτον, *after him*. Halbk. suspects, but without sufficient reason, that this speaker was Xenophon himself. — ἐνήθειαν, *foolishness*. This individual commences by gravely refuting the mock speech of the one who had just spoken, all which is done in order to deceive the soldiers. — ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου. A somewhat difficult passage, and one which has received various translations. Zeun. and Schneid. interpret: *quasi Cyrus posthac non esset expeditionem navalem suscepturus*. Weisk: *quasi Cyrus non retro ita per mare factururus esset*. But with both these interpretations, as Popp. justly observes, the article conflicts. Born. prefers: *quasi retro* (i. e. posthac) *non navigaturus esset*. Krüg. rejects μὴ and interprets: *quasi Cyrus rediturus esset*. Of these interpretations Bornemann's is the best, for the speaker bases his remark on the assumption, that Cyrus was marching against the Pisidians, and upon their subjugation would return back to his satrapy. ποιουμένου has in this place the force of the future. — αἰτεῖν here takes παρὰ τοῦτου instead of the accus. of the person. — ᾧ λυμαινόμεθα τὴν πράξιν, *whose enterprise we are ruining* (by deserting him). For the change of construction into the *oral. recta*, cf. N. on § 14. — ᾧ ἂν Κύρος διδῶ stands for ὃν ἂν Κύρος διδῶ, the relative being attracted by its antecedent ἡγεμόνι — τὴν κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν. Poppo with several other critics renders this: *quid obstat quin juga quoque Cyrum nobis* (i. e. in nostrum commodum) *præoccupare jubeamus*; i. e. if the relations are so amicable between us and Cyrus, that we could obtain from him a faithful guide, what hinders our requesting him to send a detachment of soldiers to secure for us the Pylæ Ciliciæ? Thus construed there is a vein of irony in the sentence. Krüg. interprets: *quid impedit quo minus Cyrus nobis* (i. e. detrimento) *anteoccupari jubeat*.

17. Ἐγὼ γάρ. The thought contained in ἐπιδεικνύς μὲν τὴν εἰήθειαν κ. τ. λ., is here resumed and illustrated. — ὀκνοῖην, *I should be slow*, i. e. reluctant. When this verb contains the idea of fear it is followed by μὴ with the opt. or subj. The general rule is, that the

opt. follows the præt. and the subj. the pres., but the reverse often takes place, since the object of fear is mostly considered as future. See Mt. § 520. 8; Butt. § 148. 4. Some grammarians supply φοβούμενος upon which μή is in dependence, but which is omitted because the idea of fear is already expressed in δυνολήν. Cf. Rost p. 389. — αὐταῖς ταῖς τριήρεσι. "When a word, which expresses accompaniment has αὐτός with it, both are put in the dat. without σύν." Mt. § 405. Obs. 3. — ὅθεν οὐχ οἶόν τε ἔσται ἐξελεῖν, whence it would be impossible to extricate ourselves. The full construction is τὸ ἡμᾶς ἐξελεῖν οὐχ οἶόν τε ἔσται ἡμῖν. Mt. (§ 479. Obs. 2. α.) makes οἶός εἰμι, or οἶός τ' εἰμι = τοιοῦτός εἰμι, ὥστε, I am of such a kind, as, which may signify: (1) I am able. (2) I am wont. (3) I am ready, willing. οἶός τε when spoken of persons signifies, able; of things, possible. Cf. Butt. § 435; S. § 219. N. 2. — ὅθεν, i. e. ἐκεῖσε ὅθεν. — λαθεῖς αὐτὸν, unknown to him. For the construction of λαθεῖν with ἀπελθών, see N. on I. 1. § 9. Notice that the aor. part. is here employed with an aor. verb. Cf. Butt. § 144. N. 8.

18. Ἰγῶγε, I indeed. γε is appended for the sake of emphasis. Cf. Butt. §§ 72. N. 4; 149. p. 431. — ταῦτα μὲν φλυαρίας. For the sake of emphasis the demon. pron., which is here the subject, is put in the neut. while the subst. in the predicate is fem. Cf. Mt. § 440. 7. — τί = εἰς τί. Cf. Butt. § 131. 7; Mt. § 409. 6. — οἴαπερ καὶ πρόσθεν ἔχρητο τοῖς ξένοις, to that in which he formerly employed foreign troops. οἴαπερ by attraction and omission of its antecedent (S. § 151. R. 1). = ἐκεῖνη οἴαπερ. In this equivalent, ἐκεῖνη follows παραπλήσια (S. § 195. 1), and οἴαπερ is constructed with ἐχρητο (S. § 167). Reference is here had to the 300 Greeks, who under Xenias accompanied Cyrus to the capital, where his father lay sick. Cf. I. 1. § 2. — καλοὺς = less brave and faithful. — τοῦτω, i. e. Cyrus.

19. τῆς πρόσθεν, sc. πράξεως. — ἀξιοῦν. Supply δοκεῖ μοι, from § 18. — ἢ πελαγῶντα, either having persuaded, viz. by holding out greater pecuniary inducements. — πρὸς φίλων = φιλικῶς. So Brod., Zeun., Weisk., and Krüg. Cf. Mt. § 591. ε. where examples are furnished of πρὸς with the accus. taken in an adverbial sense. Schneid., Hutch., Born., Popp., interpret: in terram pacatam, on the ground that the idea of φιλικῶς is contained in πεισθίνετα. — ἄν after ἐπόμενοι is to be taken with ἐποίμεθα. The transposition of this particle is quite frequent, and its position depends mostly upon euphony. Cf. Butt. § 139. N. 4. — πρόθυμοι, zealous, ready to do him any service. — πρὸς ταῦτα, in respect to those things, viz. the subjects of inquiry.

20. οἱ ἠρωτων Κύρον τὰ δόξαντα, who put to Cyrus the questions which had been resolved on. — Ἀβροκόμαν, Abrocomas, a Persian

satrap, who commanded one of the divisions of the king's forces, but did not participate in the battle at Cunaxa having arrived too late. Cf. I. 7. § 12. — *ἐχθρὸν ἄνδρα*, i. e. an enemy. *ἀνήγ* joined with a subst. or adj. forms a periphrasis for a subst. Cf. I. 8. § 1; Mt. § 430. 6. — *ἀκούου—εἶναι*. Verbs of hearing and learning take the participle, when a fact is adduced, which is heard with one's own ears; the infinitive, when the information of the fact is received from others. Cf. Mt. § 549. 6. *Obs.* 2; Rost § 129. 4. c. — *τῷ Εὐφράτῃ ποταμῷ*. This celebrated river rises in the mountains of Armenia, and flowing southwardly, somewhat in the form of a crescent, through Syria and Mesopotamia, empties itself into the Persian gulf. — *δώδεκα σταθμούς*. Cyrus seems purposely to have fallen short of the real distance, as we find that they marched nineteen stations before they reached the river at Thapsacus. — *τὴν δίκην — ἐπιθεῖναι*, to inflict punishment.

21. *πρὸς αὐτοῦσι δὲ μισθὸν*, asking an increase of pay. Krüg. makes it = *πρὸς τοῦτω ὃν ἤδη ἔφερον ἄλλον μισθὸν αὐτοῖσιν*. — *οὐ= τοῦτου ὄν* (S. § 151. R. 1), of which equivalent, *τούτου* follows *ἡμιόλιον* implying comparison (S. § 186. 2), and *ὄν* (i. e. *οὐ*) referring to *μισθόν* is governed by *ἔφερον* = *ἐλάμβανον*. Bloom. on Thucyd. III. 17. § 3, says that the mid. form of *φέρω* in this sense is far more usual. — *τοῦ μηνός*, each month, a gen. of time. Cf. Butt. § 132. 4. b. — *ἔν γε τῷ φανερωῶ*, at least openly. Although strong suspicions were still entertained respecting the real object of the expedition, yet no open avowal of it was made either by Cyrus or those in his confidence.

CHAPTER IV.

1. *τὸν Σάρον ποταμόν*. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into the Cilician sea. The Pyramus (*τὸν Πύραμον*) is a larger and longer stream, nearly parallel with the Sarus and flowing into the Sinus Issicus. — *Ἴσσοῖς*. Issus lay on the N. E. side of the head of the Sinus Issicus. Steph. says that it was called, Nicopolis, *city of victory*, on account of the great battle fought there between Alexander and Darius.

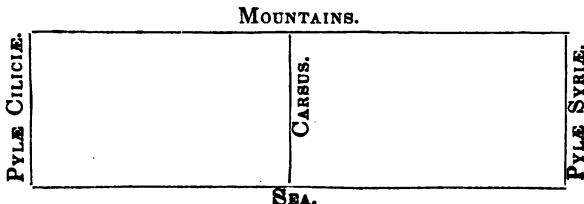
2. *ἐκ Πελοποννήσου νῆες*, viz. those sent by the Lacedaemonians to the aid of Cyrus. — *ἐπ' αὐταῖς*, over them. — *ἤγειτο*. Some translate: *via dux erat*. But then we should expect *αὐταῖς* instead of *αὐτῶν*. Cf. Mt. § 360. a. When followed by the gen. it signifies *to rule, command*. See Mt. § 359. 3. That this is the signification of the verb here, is confirmed by *ναῖς ἐτεράς* which follows. Cf. I. 2. § 21. — *ἐξ Ἐρείου* is to be taken with *ἤγειτο*. — *ἐτέρας*, = *propterea*, be-

sides. Cf. N. on I. 5. § 5. Tamos was a native of Memphis. After the death of his patron, he fled with his ships into Egypt, and was there murdered by King Psammitichus. — ὄτε. With Born., and Dind., I prefer this reading instead of ὅτε the common one. Poppe connects *συνεπολέμει* with ἦν, and makes *πρὸς αὐτόν* refer to Tissaphernes. But *καὶ* evidently connects *συνεπολέμει* with *ἐπολιόρκει*. As Chirisophus has now joined the expedition, we will give a tabular list of the number of troops led by each general.

COMMANDERS.	HEAVY ARMED.	LIGHT ARMED.	TOTAL.
Xenias	4000		4000
Proxenus	1500	500	2000
Sophænetus Stymph.	1000		1000
Socra'es	500		500
Pasion	300	300	600
Menon	1000	500	1500
Clearchus	1000	1000	2000
Sosias	300		300
Sophænetus Arcad.	1000		1000
Chirisophus	700		700
	11300	2300	13600

If we read *Πασιῶν εἰς ἑπτακοσίους ἄνδρας* in I. 2. § 3, the sum here given will harmonize with the number reviewed by Cyrus (I. 2. § 9) + the force led by Chirisophus. Cf. N. I. 2. § 3. — ὡς μὲν, *lay at anchor*. — *παρὰ*, near, alongside.

4. *ἐπὶ πύλας κ. τ. λ.*, to the gates of Cilicia and Syria, usually called Pylæ Syriæ. Cf. N. on I. 2. § 22. — ἦσαν δὲ ταῦτα. Weiske conjectures that ἦσαν δ' ἐνταῦθα is the true reading, on the ground that *πύλαι* is a name given to narrow straits between two mountains rather than to fortresses. But *τείχη* and *πύλαι* may easily be used as synonymous; and as it respects the apparently conflicting phrase, *τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα*, why, as Krüger remarks, could not fortresses have been so constructed, that they might truly be said *εἰς θάλατταν καθήκειν*? The following figure will illustrate the position of this pass.



— τὸ μὲν ἴσωθεν, *the inner one*, i. e. the Cilician gate. ἴσωθεν preceded by the art. = an adj. Cf. Butt. § 125. 6. We should have expected the article τὸ repeated before πρὸ τῆς Κιλικίας, as in the next clause τὸ πρὸ τῆς Συρίας. Cf. Mt. § 277. a; Butt. § 125. 3. — τὸ μέσον τῶν τειχῶν ἦσαν σταδίοι. In this clause, τὸ μέσον (Cf. Mt. § 269; S. § 138. 2) is the subject of ἦσαν, which takes its number from σταδίοι, the predicate-nominative, that being nearest to the verb. See Mt. § 305. — στενή, *narrow*. This being a relative term must be determined by the subject to which it refers. Rennell remarks that “when Xenophon says the pass was narrow (στενή), he could only mean in reference to a front formed for an attack; since there was width for a fortress, and one too, large enough to contain a considerable force.” — ἤλιβατοι. Some derive this word, which is always an epithet of πέτρα, from ἥλιος, *the sun*, and βαίνω, *to go*, giving it the signification, *sun-reaching, sun-extending = high, towering*. But from the inappropriateness of this, as an epithet of caves and of Tartarus (Cf. Hesiod *θ.* 483; Eurip. Hippol. 732), Buttmann (Lexil. No. 61) prefers the etymology, which supposes it an abridgement of ἠλιτόβατος, according to the analogy of ἠλιτόμημος, ἠλιτόεργος, in which words lie the idea of *missing or failing in*; so that ἠλιβατος, would express the facility of making a false step in ascending a precipitous height or descending a steep declivity. Passow prefers this derivation of the word, adding, however, another ΑΑΣ, ἀλάομαι, *that from which the footstep slips*. It appears then from these eminent authorities, that ἠλιβατος has the general signification, *a steep ascent difficult or impossible to be climbed*. The overhanging and inaccessible cliffs here spoken of, were on the left hand of one going from Cilicia into Syria. — πύλαι, *gates*, not fortresses as above in ἦσαν δὲ ταῦτα δύο τείχη.

5. εἰσω καὶ ἔξω τῶν πυλῶν, *within (i. e. between the fortresses) and without the fortresses (i. e. on the Syrian side)*. The reason is given in the next clause. — βιασάμενοι τοὺς πολεμίους, *having forced the enemy (from their position)*. — παρέλθοιεν, sc. οἱ ὀπλίται. — φυλάττοιεν, sc. οἱ πολέμοι. — ἤκουσε Κύρον ὄντα = ἤκουσε ὅτι Κύρος ἦν (S. § 222. 2). — τριάκοντα μυριάδας στρατιᾶς. The Persian kings, especially in the latter years of the empire, seldom took the field without having assembled a vast army. They did not reflect that an undisciplined army was weak in proportion to its numbers; or that a few thousand well disciplined and veteran troops, were far superior to countless myriads of raw inexperienced men. Notwithstanding the terrible lessons, which, from the time of Darius Hystaspis, they had received from the Greeks, they clung to the belief that numbers constituted the main strength of an army, until Darius Codomanus vainly and for the last time assembled immense masses of his

subjects, to be broken and trampled down by the Macedonian phalanx and the Thessalian cavalry.

6. *Μυριαδρον*, *Myriadrus*, here located by Xenophon in Syria, but by Scylax and Strabo, in Cilicia, was a place of considerable trade, being originally a Phœnecian settlement and partaking of the enterprise and commercial spirit of the mother country. — *ὀλκάδες*, *merchant ships*. These ships differed in structure from vessels of war, being oval with broad bottoms. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. The Schol. on Thucyd. VI. 43, thus enumerates the different kinds of vessels there referred to, *τριήρεις ταχεῖαι*, *τριήρεις στρατιώτιδες*, *πεντηκόντοροι*, *ἰπαγωγοί*, *πλοῖα*, *ὀλκάδες*. "Of these last two, the *πλοῖα* were *barges* attending on the triremes, the *ὀλκάδες* were vessels of burden serving as *transports*." Bloom.

7. *Ἐνταῦθα ἔμειναν ἡμέρας ἑπτὰ* to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he now was to leave the sea coast, could accompany him no farther. *τὰ πλεῖστον ἀξία*, *most valuable effects*. Cf. N. on I. 3. § 12. — *μὲν τοῖς πλεῖστοις ἰδοῦναι*. So Dind., Born., Pop., and Krüg., edit in place of *μὲν τοι πλεῖστοις ἰδοῦναι*, the common reading. Krüger would mentally supply, *ἄλλοι δ' ἄλλως ἰδοῦναι*. — *ὅτι τοὺς στρατιώτας κ. τ. λ.* The order is: *Κῦρος εἶα τὸν Κλέαρχον ἔχειν τοὺς στρατιώτας κ. τ. λ.* Render *ὡς ἀπιόντας*, *with the expectation of returning*. Cf. N. on I. 1. § 10. — *καὶ οὐ πρὸς βασιλεία*, sc. *ἰόντας*. — *διήλθε λόγος*, *a rumor spread abroad*. — *ὅτι διώκοι*. In the *orat. obliqua*, the opt. without *ᾶν* is put after *ὅτι*, *ὡς*, *ὅτι*, etc., whatever may be the time designated by the verb. Cf. Mt. § 529. 2. — *οἱ μὲν εὐχοντο*, *some earnestly wished*. *εὐχομαι* is never found in the *Anabasis*, and rarely in the other writings of Xenophon, with the augment *ἦν*. — *ἀλώσονται*. The fut. middle here = fut. passive. Cf. Rost § 114. 1. N. 1; S. § 207. N. 6.

8. *Ἀπολειοπάσιν ἡμᾶς*, *have deserted us*. — *ἐπιστάθωσαν*, pres. imperat. mid. of *ἐπίσταμαι*. — *ἀποδεδράκασιν* — *ἀποπεφεύγασιν*. An obvious distinction is here made between these words. The former signifies *to abscond so as not to be found*; the latter, *to flee away so as to evade pursuit*. — *οἰχονταί*, *are gone*. *οἰχομαι* has not only the signification of the present, *I depart, am in the act of departing*; but also the force of the perfect, *I am gone*, and in this sense is the opposite of *ἦκω*, *I am come*. — *μὰ τοὺς θεοὺς*. When *μὰ* stands alone it serves as a negative. Cf. Butt p. 430; S. § 171. N. 1. — *διώξω*. The more usual form is *διώξομαι*. Cf. Butt. § 113. 4. — *τις* — *καὶ αὐτοὺς*. When *τις* stands for a whole class rather than for an individual, it is referred to by a plur. pron. Cf. Mt. § 434. 2. b. — *ἰόντων*. The common reading, *όντων* ᾶν is retained by Hutch., and Weisk.; but

Matthiæ (§ 599. e) has clearly shown that *ἄν* cannot be joined with an imperative. It is rejected by Steph., Pors., Schneid., Dind., Born., Pop., and Krüg. — *περὶ ἡμᾶς, towards us.* Cf. I. 6. § 8; III. 2. § 20. — *Καίτοι γε—ἀλλ', although—yet.* — *Τράλλεισι.* Tralles was an opulent city of Lydia not far from Magnesia. — *στερηθῆσονται = στερηθήσονται.* Cf. Butt. § 113. 5; Mt. § 496. 8; S. § 207. N. 6. — *τῆς . . . ἀρετῆς.* Cyrus seems to have reposed considerable confidence in these generals, especially in Xenias. See I. 1. § 2; 2. § 1

9. *εἴ τις, lit. if any one = whoever, all who.* Render *εἴ τις καὶ, even those who.* — *ἀρετῆν, humanitatem, clementiam.* — *προθυμότερον, with greater alacrity.* — *Χάλον.* Hutch. says the name of this river cannot elsewhere be found. — *θεοῦς ἐνόμιζον.* Derceto the mother of Semiramis the celebrated queen of Assyria, having thrown herself into the sea, became partially transformed into a fish. Afterward the Syrians paying her divine honors, abstained from eating fish, regarding them as sacred. Semiramis after her death, was said to be changed into a dove, and hence the worship of that bird among the Syrians and Assyrians. *ἐνόμιζον = νομίζουσι.* — *Παρυσάτιδος ἦσαν, belonged to Parysatis.* — *εἰς ζώωνν.* The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury. Corn. Nep. says, that Artaxerxes gave a domicile to Themistocles at Magnesia, which city was to supply him with bread; Lamp-sacus, with wine; and Myus, with viands. In the present instance, these villages were to keep the queen-dowager in girdles. The amount of this tax would of course depend upon her caprice and prodigality.

10. *Δαράδακος, "fluvius aliis scriptoribus ignotus."* Hutch. — Poppo makes *ἄρξαρτος = ἄρχοντας.* "*qui ad Cyri adventum usque præfectus fuerat.*" Krüg. This satrap must not be confounded with the Belesis, who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Cf. VII. 8. § 25. — *ἄραι, sc. ἔτους, seasons (of the year).* — *Κῦρος—ἐξέκοψε.* It is an old maxim: *Qui facit per alium, facit per se.* — *αὐτὸν, i. e. the park.*

11. *ἐπὶ τὸν Εὐφράτην ποταμὸν.* Cyrus struck the river at Thapsacus, a famous ford, crossed by Darius after his defeat at Issus, and three years after by Alexander previous to the battle of Arbela. In his march to this place he passed through the northern borders of Syria Proper, having the mountains, which lie along the eastern shore of the Mediterranean, upon his right. — *Ἐνταῦθα ἡμεραν ἡμέρας πέντε.* His detention here was owing probably to the unwillingness of the army to march against the king. — *ἡ ὁδὸς, the expedition.* "*expeditio bellica.*" Born.

12. *ἐχάλεπαινον τοῖς στρατηγοῖς, were enraged at the generals.* Well they might be indignant, having been inveigled away so far from home, and kept in ignorance of the real nature of the expedition, until it was too late to abandon it. — *αὐτοῖς—κρύπτειν = ὅτι αὐτοὶ κρυπτον.* See Mt. § 499. — *οὐκ ἔφασαν ἴναί.* Cf. N. on I. 3. § 1. — *ἰὰν μὴ, unless.* Cf. S. § 224. 3. — *τις* i. e. Cyrus. Without a subst. *τις* signifies, *some one, a certain one.* S. § 148. 2. — *χρήματα.* Krüger says, “hic non de stipendiis, sed de donis sermo est.” But Sturz rightly interprets, *stipendia, wages.* — *ὡσπερ καὶ, sc. δοθῆναι, the same as (was given).* — *καὶ ταῦτα, and that too.* Cf. Passow, No. 12; Mt. § 470. 6; Butt. § 150. p. 436, The peaceful character of the former *ἀράβασις* of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason, why they should receive as high wages as those, who went up with Xenias (I. 1. § 2). — *ἰόντων, sc. αὐτῶν,* See N. on *προδόντων*, I. 2. § 17.

13. *μνάς.* The *mina* was a name given not to a coin but to a sum = 100 drachma. The old Attic *δραχμή* = 17 cents 5–93 mills; the later *δραχμή* = 16 cents, 5–22 mills. A *mina* or 100 of the former = \$17. 59; of the latter. \$16.52. Hussey (*Ancient Weights &c.* pp. 47, 48) makes the drachma = 9.72 pence, or, about 18 cents 0–55 mills. — *ἐπ’ ἅν—ἤκωσι.* Cf. N. on *ἄν ἔλησθε*, I. 3. § 15. — *μέχρις ἂν καταστήσῃ κ. τ. λ.* It seems by this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — *τὸ—πολλὸν, the greater part.* Cf. Mt. § 266. — *τοῦ Ἑλληνικοῦ = τῶν Ἑλλήνων.* Cf. Mt. § 445. d. — *Μένων δὲ.* A glimpse is here given of the character of Menon, who, from the account given of him (II. 6. §§ 21–9), seems to have been a compound of every thing base and wicked. — *χωρὶς τῶν ἄλλων, apart from the others,* i. e. from the divisions led by the other generals.

14. *Ἄνδρες, men, soldiers,* here a term of honor. — *πλέον προτιμήσεσθε (= προτιμηθήσεσθε), you will be far more honored.* The composite *προ* is here redundant, the comparison being expressed by *πλέον.* “Many grammatical pleonasms,” says Matth. (§ 636. *Obs.*) “are not so in a rhetorical view, as they serve to give distinctness or force to the expression.” — *Τί οὖν κελεύω ποιῆσαι;* A rhetorical question, serving to call attention to what the speaker was about to say. — *ἰμάς χρῆναι, that you ought.* *χρῆναι* has here a personal construction. Cf. Butt. § 129. 10. — *Κύρω, i. e. to the proposals of Cyrus.*

15. *γὰρ* serves to introduce the reason why Menon’s troops should first cross the Euphrates. — *ψηφίσωρται* is derived from *ψῆφος, a small stone or pebble, (Lat. calculus),* used in reckoning on an abacus,

whence *ψηφίζω*, *I calculate*; and also in voting, whence *ψηφίζομαι*, *I vote, I resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands (*χειροτονία*). Cf. Man. Clas. Lit. p. 510; Smith's Dict. Gr. and Rom. Antiq. p. 805. — *χάριν εἶσεται Κύρος καὶ ἀποδώσει*, *Cyrus will be grateful (to you) and repay (the favor)*. Cf. Vig. p. 56. *εἶσομαι* fut. mid. of *εἶδω*, used chiefly by the Attics instead of *εἰδήσω*. See Butt. Irreg. Verbs p. 78; Mt. § 231. — *ἐπίσταται δ' εἴ τις καὶ ἄλλος*, *and he knows (how to do this, i. e. requite a favor) if any other one (does)*. — *ἀποψηφίσωται*, *decide not (to follow Cyrus)*. *ἀπό* in composition has sometimes a privative force. Cf. Vig. p. 222. XVII. — *ἄπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν* (i. e. *τὸ ἔμπαλιν*), *we shall all (both Greeks and Barbarians) return*. The verb is changed to the 1 pers., because with *ἅπαντες* it is used in its most extensive sense. For its fut. signif., cf. S. § 209. N. 3. — *εἰς φρουρία καὶ εἰς λοχαγίας*, *for commanders of citadels and companies*. — *ἄλλου οὗτινος* = *ἄλλο οὗτινος* (S. § 151. 2). *ἄλλο* (i. e. *ἄλλου*) is constructed with *τεύξεσθε Κύρου*, according to the formula, *τεχάειν τί τινος* (Mt. § 328. 5. Obs). Sturz finds no attraction in *ἄλλου*, but constructs it with *Κύρου*, as forming a double gen. after *τεύξεσθε*. So Carmichæl, Gr. Verbs, p. 289.

16. *ἤσθετο διαβεβηκότας* = *ἤσθετο ὅτι (ἐκεῖνοι) διεβεβήκεσαν*, or *ἤσθετο ὅτι (ἐκεῖνοι) διαβεβηκότες εἶεν*. — *Γλοῦν*, *Glus*, son of Tamos the admiral of Cyrus. — *ἤδη, now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — *ὅπως, in order that*. *ὅπως* has here the *telic* (*τελικῶς*) sense, i. e. it marks the end or purpose of an action. When it marks the result or upshot of an action, it is said to be used in an *ecbatic* (*εχβατικῶς*) sense, and is translated *so that*. — *ἐπαινέσεται*. Another example of the fut. act. is found V. 5. § 8, although the fut. mid. with an active signif. is the more usual form. Cf. Butt. § 113. N. 7; S. § 207. N. 5. — *μηκέτι με Κύρον νομίζετε*, *think me no longer Cyrus*, = *think my nature wholly changed from what it now is*.

17. *εὔχοντο αὐτὸν εὐτυχεῖσαι*, *wished him success (in his enterprise)*. — *διέβαινε*, *he (i. e. Cyrus) began to cross over*. — *ἀνωτέρω*. Some adverbs derived from obsolete adjectives end in *ω* instead of *ος*, and in the same manner (i. e. in *ω*) form their degrees of comparison. Cf. Butt. § 115. 6; Thiersch § 71.

18. *διαβατός, fordable*. Verbals in *τος* have often the idea of capability or possibility, like the Eng. *ile, ble*. Cf. Butt. §§ 102. N. 2: 134. 8. — *πεζῆ* (i. e. *πορευομένοις πεζῆ*), *to those going on foot*, is a dat. of *manner* opposed to *πλοίοις*. Butt. (§ 115. 4) makes *πεζῆ, κοινῆ, ἰδίᾳ, δημοσίᾳ*, etc., supply the place of adverbs. Cf. Mt. § 400. 5. —

— εἰ μὴ πρότε, *except then*. — ἀλλὰ = ἀλλὰ μόνον. — θεῖον εἶναι, *divino consilio factum*. Sturz. It is said that a bridge was afterwards thrown across the river at this place, upon which the armies of Darius and Alexander crossed over. — ὑποχωρῆσαι, *to submit*: lit. *to give place*. — ὡς βασιλεύσουσι, *as to its future king*.

19. τῆς Συρίας, i. e. Mesopotamia, the general name Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia, (μέσος, ποταμός,) lying between the Tigris and Euphrates. Xenophon (I. 5. §1) calls the southern part of Mesopotamia, Arabia. The Hebrew name for Mesopotamia was אֲרָם נְהָרַיִם, *Syria of the two rivers*, or *Aramea*. Cf. Gen. 24: 10. Syria Proper, or Western Syria, was called אֲרָם. Cf. Judg. 3: 10; 1 K. 10: 29. — τὸν Ἀράξην. This river is now called Khabour from its former name Chaboras. Xenophon has given the name Araxes to this stream, and Phasis to the Araxes or Arras of Armenia. Cf. IV. 6. § 4; Rennell, p. 205. — μεστὰί σίτου. For the construction, cf. S. § 181. 1. — ἐποιτίσαντο, *and furnished themselves with provisions*.

CHAPTER V.

1. Ἀραβίας. Cf. N. on I. 4. § 19. — σταθμοὺς ἐρήμους. The southern part of Mesopotamia was dry and sterile. It will be seen that Cyrus made longer marches through this desert region, than where the country was fertile and populous, the reason for which is given, I. 5. §§ 7, 9. — ἅπαν, (ἅμα and πᾶς,) qualifies ὀμαλόν. — ἀψινθίου δὲ πλήρες, *full of wormwood*, i. e. the surface of the earth was covered with this plant. So ἀνὴρ πλήρης λέπρας, *a man full of* (i. e. fully covered with) *leprosy*. Luke 5: 12.

2. Θηρία δὲ παντοία, sc. ἐνῆν. — ὄνοι ἄγριοι, *wild asses*. For a graphic description of this animal, cf. Job 39: 5-9. See also Gen. 16: 12, where as illustrative of the lawless wandering habits of Ishmael and his descendants, it is said that he shall be אֲדָם אֲרָם, lit. *a wild ass of a man*. אֲרָם, *wild ass*, is derived from אָרַם, *to run swiftly*. — στρουθοὶ αἱ μεγάλοι, *ostriches*. στρουθοί alone usually signifies *sparrows*. — ὠϊτῆδες, *bustards*. Buffon says, that the name is derived from the long feathers near the ears. — δορκάδες, *gazelles*, or *roe deer*, remarkable for the beauty of their eyes and sharpness of sight. — ἐπεὶ τις διώκει, *when any one pursued* (them) = as often as they were pursued. The opt. is used with ἐπεὶ when the discourse is concerning a past action often repeated. Cf. Mt. § 521; Butt. § 139. N. 6. — προδραμόντες, *having outstripped* (their pursuers). —

ἄν ἕστασαν. Dind. omits ἄν, but following Born., Popé, and Krüg., I have retained it. Butt. (§ 139. N. 5.) says that this particle often gives to the indic. the sense of a *customary* action. So also Mt. § 599. 2. α. ἕστασαν is a syncopated form of the pluperf. (Butt. § 107. 3) = imperf. (S. § 209. N. 4). — ταῦτόν ἐπολοῦν, i. e. they again ran on in advance and then halted. — οὐκ ἦν λαβεῖν, sc. αὐτοῖς, *it was not possible to take* (them). Butt. (§ 150. p. 438) remarks, that ἔτεστι refers to the physical possibility, *it is possible*; ἐξεστιν to the moral, *it is lawful, one may*; ἐστι stands indefinite between the two, *it may or can be done*. — εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν διαδεχόμενοι τοῖς ἔπποις, *unless standing at intervals, the horsemen hunt them, succeeding one another with* (fresh) horses. διαδέχομαι, *to receive through*, sc. others. Hence, *to receive in succession, or, succeed to one another*. Here the pursuit was received through the series of horsemen, until the animal was taken, or the relays were all exhausted. θηρῶν. Cf. S. § 87. N. 2. τοῖς ἔπποις denotes the *means*. S. § 198. — τοῖς ἰλαφείοις, sc. κρέσσιν. — δέ is said by Hoog. (p. 38) to elegantly close a sentence either disjunctively or adversatively.

3. ταχὺ ἐπαύοντο, *quickly cease*, i. e. give up the pursuit. — ἀπειπᾶτο. It is unnecessary here to repeat the various readings of this word. I have followed the one which Dindorf on the conjecture of Buttmann has adopted. The mid. ἀποσπᾶμαι signifies *to remove or tear one's self away from*. "*vi se abripere*." Sturz. πολὺ γὰρ ἀπειπᾶτο φεύγουσα may be rendered, *for flying* (i. e. in its flight) *it ran far in advance*; or, (making the participle express the principal action, and the verb accessory (Mt. p. 966), *for it fled away running far ahead*. — ποσὶ and πτέρυξιν follow χρωμένη. Cf. S. § 198. N. 1. — δρόμῳ, *in running* (S. § 197. 2), is opposed to ἄρασα (sc. ἑαυτήν), *in raising* (itself) *up*. — ὅσπερ ἰστίῳ is to be joined in sense to ταῖς δὲ πτέρυξιν ἄρασα. "Nothing can be more entertaining than the sight of the ostrich when excited to full speed; the wings by their rapid but unwearied vibrations, equally serving them for sails and oars, while their feet, no less assisting in conveying them out of sight, seem to be insensible of fatigue." Encyc. Rel. Knowl. p. 896. — ταχὺ ἀνίστη; *suddenly starts them*. — ἔστι λαμβάνειν. See N. on ἦν λαβεῖν, § 2. — βραχὺν, *a little* (distance).

4. ἐρήμη. Krüg. thinks that this city was deserted by the inhabitants through fear of Cyrus. — Κορσωτή, *Corsote*, the site of which seems to correspond to a spot where are now the ruins of a large city called Erzi or Irsah. — Μασκᾶ. Dor. gen. of Μασκᾶς. Cf. S. § 31. N. 3. Dindorf accents Μάσκα.

5. Πύλας, i. e. the Pylæ Babyloniæ, through which the route lay from Mesopotamia to Babylonia. — ἄλλο οὐδὲν δένδρον. As no

tree has been previously spoken of, ἄλλο must be considered redundant. "Verti potest præterea." Krüg. Cf. ἐτέρας, I. 4. § 2; λλοι δὲ ἦσαν, I. 7. § 11 — ψιλῆ, bare (of trees or herbage). — ὄνους ἀλέτας. Hesych. interprets ὄνος· ὁ ἀνώτερος λίθος τοῦ μύλου, *the upper millstone*. Hutch. thinks that it was so called, because asses were employed in turning the larger millstones. See Matt. 18: 6, where the upper millstone is called μύλος ὀνικός. The smaller stones were turned by females of the lowest condition. Cf. Jahn Arch. §§ 138, 139; Rob. Lex. N. T. art. μύλος — ἀνταγοράζοντες, *purchasing in return*. It is evident from this, as well as other passages, that Babylon was indebted to the countries lying up the Euphates, for many of the conveniences and even necessaries of life. For a valuable article on the commerce of Babylon, see Bib. Repos. Vol. VII. pp. 364-90.

6. *Λυδία ἀγορῆ*. Larch. observes from Herod. I. 155. 157, that the Lydians had practised stall-keeping and trade from the time of the elder Cyrus, who by depriving them of the use of arms, had rendered them effeminate. Hence the proverb, *Λυδὸς καπηλεύει*. — ἀλεύρων ἢ ἀλφίτων, *wheat flour or barley meal*. So Sturz defines these words. But why flour so different as that of wheat and barley should be held at the same price, has puzzled critics and editors not a little. To avoid this difficulty Muretus suggests the erasure of ἀλεύρων ἢ, as being added by some one, who thought it a synonyme of ἀλφίτων. Krüg. defines ἀλφιτα, *farina crassior*; ἀλευρα *farina tenuior et magis elaborata*, and avoids the difficulty above suggested by referring to the great want of provisions, or the comparative abundance of ἀλευρα. — τετάρων σίλων. As six ὄβολοι = δραχμή, i. e. 17 cents 5-93 mills (Cf. N. on I. 4. § 13), seven and a half ὄβολοι or the Persian σίλος = 22 cents. — δύνεται, *is worth*. — ὄβολοις properly depends upon an infinitive after δύνεται, such as φέρειν; or it may be regarded as synecdochial. — καπίθη δύο χοίνας. The capacity of the χοῖνιξ, upon which that of the καπίθη here depends, is differently given, some making it = three cotylæ; while other authorities make it = four, and some even, eight cotylæ. A cotyla = .4955 of a pint English. — ἐχώρει, *contains*: lit. *gives place* or *room*. A vessel is trop. said to *make room* for a given quantity, when it will contain it.

7. Ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυεν, *there were (some) of these days'-marches which he made very long*. Ἰστί is commonly employed even before the plur. relative, although the plur. εἰσὶ is sometimes found (Cf. II. 5. § 18), and the imperf. ἦν. Cf. Butt. p. 438; Mt. § 482. Obs. 1; S. § 157. N. 1. σταθμῶν is constructed with ἦν — οὓς = ἦν ἔνιοι οὓς (Mt. § 482; S. § 150. 5); fully, ἦν ἔνιοι τούτων τῶν σταθμῶν οὓς. The relative οὓς may be referred to Butt. § 131. 3; S. § 164, because it represents σταθμοῖς, which in this connection sig-

nifies the distance passed over (τὴν ἑλασιν). Rennell (p. 86) says that these marches refer particularly to the hilly desert between Corsote and the Pylæ — ὁπότε—βούλοιο. Cf. N. on ἐπεὶ — διώκοι, I. 5. § 2. — διατελείσαι, sc. τὴν ὁδόν. — χιλόν, provender for the beasts of burden and cavalry horses. — Καὶ δὴ ποτε, and once indeed. These particles introduce an illustration of the haste with which Cyrus urged on his forces. Cf. Hoog. p. 90. — τοῦ βαρβαρικοῦ στρατοῦ follows λαβόντας, because the action of the verb refers only to a part of the object. Cf. Mt. § 323. b. — συνεκβιάζειν, to assist in extricating. The student should note the force of the composite σύν and ἐκ.

8. ὥσπερ ὀργῆ. Dind. and Pop. connect these words with the preceding clause. But why should Glus and Pigres be in a rage at executing as leaders a commission, to which when commanded, the Πίρσαι οἱ κράτιστοι gave their personal service with such alacrity? Why did Cyrus retain Pigres in a post of honor (Cf. I. 8. § 12), if he showed so little zeal in his master's cause? Hutch., Born., and Krüg., rightly therefore connect ὥσπερ ὀργῆ with the following clause. — συνεπισπεῦσαι, to assist in hastening on. There is great beauty and force in these compound words. — Ἐνθα δὴ, then truly. — μέγροτι, a specimen, example. — Πίψαντες. This shows the alacrity with which they executed his command. — κάλυψες, cloaks or gowns with wide sleeves worn over the tunics, common to kings, generals, and private soldiers; only those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers, wore such as were made of coarser materials. Cf. Cyr. I. 3. § 2; VIII. 3. § 10; Curt. III. 3. § 18. Yates says, that in the Persepolitan sculptures, nearly all the principal personages are clothed in the κάλυψες — ἔτετο, imperf. mid. 3 plur. of the imaginary ἔημι, I go. Some recent critics however reject this middle and write with the aspirate ἔμαι, I send myself, I hasten, from ἔημι, I send. Cf. Mt. § 214. 4; Carmichael Gr. Verbs, p. 97. — περι νίκης, for a prize: lit. for victory. The Persian noblemen are represented as running with as much ardor to raise the waggons from the mud, as the foot racers contended in the Olympic games for the prize. — καὶ before μάλα may be rendered and that too, what is more. See Butt. p. 425. — τούτους, i. e. those well known. Cf. Mt. 470. 4. — ἀναξυρίδας, trousers, made long and loose, as those now worn by the Orientals. The same garment seems to be referred to in Dan. 3: 21, 27, by the Chal. סַרְבָּלָא, saraballa, which Gesen. translates long and wide pantaloons. Cf. Cyr. VIII. 3. § 13, with Barker's note. — σύν τοῖτοις, i. e. the costly garments and ornaments just mentioned. — θάττον ἢ ὡς τις ἂν ᾤετο, sooner than one could have thought (possible). Cf. Seager's N. on Vig. p. 216. So in Lat., crederem, putarem, etc., are sometimes

employed, where in English we should use the plurperf. Cf. And. and Stod. Lat. Gram. § 260. II. R. 2. — *μετεώρους* = *ὅστε μετεώρους εἶναι*. An epithet is sometimes applied to a thing by way of anticipation, to show the rapidity or certainty of the act by which the quality is possessed.

9. *Τὸ δὲ σύμπαν* (sometimes *τὸ δὲ σύμπαν εἶναι*), generally, upon the whole, i. e. in all the things pertaining to the expedition. Cf. Mt. §§ 283, 545; Vig. p. 12; S. § 221. N. 3. — *δῆλος ἦν Κῦρος σπεύδων*. See N. on *δῆλος ἦν ἀνιῶμενος*, I. 2. § 10. — *ὅπου μὴ*, unless where. — *ὅσῳ μὲν ἄν*. Porson joins *ἄν*, (which Dind. has bracketed,) to *νομίζων*. It is generally taken with *ἐλθοι*. See Butt. § 139. 8; Mt. § 527. — The subject of *μάχεσθαι* is the same with that of *νομίζων*, because both subjects refer to the same person. Cf. S. § 158. N. 2. — *Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν*, it was evident to any one giving (the subject) attention = any one upon reflection might see. Bloomfield says that *προσέχοντι τὸν νοῦν*, paying attention to, receives this sense from the article, *νοῦν ἔχειν* denoting to be knowing, or clever. — *συνιδεῖν ἦν — ἀρχή — οὕσα = συνιδεῖν ἦν ὅτι ἡ ἀρχὴ ἦν*. — *πλήθει χώρας καὶ ἀνθρώπων*, from its extent of country and number of men. — *διὰ ταχέων = ταχέως*. The sense of this passage is that the very circumstances which made the Persian empire formidable, if time were given to collect its vast resources, would render it a more easy prey to the invader, should it be suddenly attacked.

10. *κατὰ τοὺς ἐρήμους σταθμοὺς*, i. e. opposite the desert, through which they were thirteen days in marching (I. 5. § 5). — *σχεδῆαις*, sc. *σανοί*, lit. (vessels) hastily constructed, i. e. rafts, floats, etc. — *ὧδε*, thus, in this manner. — *χόρτου κούφου*, light (i. e. dry) fodder, hay. — *εἶτα συνήγον καὶ συνέσπων*, then they brought them (i. e. the skins) together and sewed them. *συνέσπων*, 3 pers. sing. imperf. indic. of *συσπᾶω*. — *ὡς*, so that. Cf. II. § 10; V. 6. § 12. — *τῆς κάρφης*, i. e. the *χόρτος κούφος* enclosed in the skins. — *βαλάνου*, date. This country abounded in palm trees, from the fruit of which was made a very agreeable wine. Cf. II. 3. §§ 14, 16. — *τοῦτο* is put in the neuter, because *μελίνης* to which it refers, denotes an inanimate thing. Cf. Mt. § 439; S. § 137. N. 2.

11. *Ἀμφιλεξάντων τι*, disputing about something. — *κρίνας ἀδικεῖν τὸν τοῦ Μένωνος*, judging one of Menon's soldiers to have been in the wrong, i. e. to have occasioned the disturbance. *ἀδικεῖν = ἡδικημένααι*. — *ἔλεγεν*, sc. *τὸ αὐτοῦ πάθος*. Cf. § 14, infra. — *ὠργίζοντο ἰσχυρῶς*, were greatly enraged.

12. *τὴν ἀγορὰν*. i. e. the provisions brought across the river from Charmande. — *ἀφιππεύει*, rides back. — *τοῖς περὶ αὐτόν*, his attendants. Cf. Mt. §§ 599. c: 583. 1. c; Butt. § 150. p. 439. The

proper name is often used with this formula. See II. 4. § 2; Thucyd. VIII. 105. — *ἔησι τῇ ἀξίνῃ*. sc. *οὐτόν, threw his axe* (at him, i. e. Clearchus). To verbs of throwing the missile is joined in the dative to denote the *instrument*. — *οὗτος*, i. e. the one who cast the axe — *αὐτοῦ ἤμαρτεν*. Cf. Mt. § 332. 7. So *ἄμαρτεῖν ὁδοῦ, to miss the way*. — *ἄλλος δὲ λίθῳ*, sc. *ἔησι Κλέαρχον*.

13. *παραγγέλλει εἰς τὰ ὄπλα, calls, to arms!* His rage did not permit him to wait for the public crier to call the soldiers together. — *τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, placing* (i. e. resting) *their shields against their knees*. Cf. "obnixo genu scuto," Corn. Nep. Chabr. I. 2. — *τούτων δ'*, i. e. the cavalry. — *ἐπὶ τοὺς Μένωνος*, sc. *στρατιώτας*. — *ὥστε ἐκείνους κ. τ. λ.* Probably Clearchus was so incensed, that he came with little less vehemence, than if he were rushing to battle. — *τρέχειν ἐπὶ τὰ ὄπλα, ran to arms*. — *Οἱ δὲ καὶ ἵστασαν ἀποροῦντες τῷ πράγματι, others stood still, being perplexed at the affair*. οἱ δὲ responds to οἱ μὲν implied in the previous proposition.

14. *ἔυχε γὰρ ὕστερος προσιῶν, for he happened to be last coming up*. — *τάξις*. Cf. N. on I. 2. § 16. — *ἔθετο τὰ ὄπλα, stood* (with his men) *in arms*. Cf. Vig. (Seager's note) p. 102. Born. interprets: *cum armis in acie consistebat*. — *αὐτοῦ ὀλίγου δεήσαντος καταλεισθῆναι, while he wanted little of being stoned*. The construction may be resolved into *ὀλίγου ἐδέξατο αὐτόν καταλεισθῆναι*, on the principle of attraction referred to in N. on *δῆλος ἢ ἀνιώμενος*, I. 2. § 11. — *πράως λέγει τὸ αὐτοῦ πάθος, he* (i. e. Proxenus) *should speak mildly of his wrong*, i. e. make a light affair of it.

15. *Ἐν τούτῳ, i. e. ἐν τούτῳ τῷ χρόνῳ*. Cf. Mt. § 577. — *τοῖς παροῦσι τῶν πιστῶν = ἐκείνοις τῶν πιστῶν οἱ παρῆσαν, those of his faithful attendants who were present*. These are called (I. 9. § 31) by way of honor, *οἱ συντραπέζοι, those who sat at his table, his table companions*.

16. When Cyrus came up, the altercation was probably between Clearchus and Proxenus (cf. latter part of § 14), and this accounts for his addressing them by name. — *οὐκ ἴστε ὅ τι ποιεῖτε, you know not what you are doing*, i. e. you are not aware of the consequences of your acts. See *οὐ γὰρ οἶδασι τί ποιοῦσι*, Luke 23: 34. On *ἴστε*, cf. Butt. § 109. III. 2; S. §§ 118, *Εἶδω*: 209. N. 4. — *κακῶς — ἔχόντων*. See N. on *εὐνοικῶς ἔχοιεν*, I. 1. § 5. — *τῶν ἡμετέρων, our affairs*. Cf. S. § 140. N. 5. — *βάρβαροι* does not take the article, because as Krüg. remarks, its office is performed by *οὓς ὀραῖτε*.

17. *ἐν ἑαυτῷ ἐγένετο, came to himself*. When a man is in a violent passion, he is said in the language of metaphor to be *beside himself, out of his mind*. So when he lays aside his anger, he is said to *return or come to himself*. Cf. Acts '2: 11. See also N. on *οὐκ ἴστε*,

§ 16. — *κατα χεῖρας ἔθεντο τὰ ὄπλα*, “*deponabant arma suo ordine et loco.*” Poppo.

CHAPTER VI.

1. Ἐντεῦθεν, i. e. from the Pylæ Babyloniæ (I. 5. § 5). — *προϊόντων*, sc. *αὐτῶν*. Cf. N. on I. 2. § 17. — *ὡς*, *about*. See N. on I. 2. § 3. — *ὄντοι*, i. e. *οἱ ἱππεῖς* drawn from *ἱππων* going before. — *εἴ τι ἄλλο*, *whatever else*. Cf. N. on I. 4. § 9. — *γένει τε προσήκων βασιλεῖ*, *connected by birth to the king*, i. e. a relative of the king. — *τὰ πολέμια* limits *ἀρλοῖσις*. Cf. Butt. § 131. 6; S. § 167. — *καὶ πρόσθεν*, *formerly even*. — With Bornemann I have put a full stop after *πολεμήσας*, thus connecting *καταλλαγείς δὲ* with *οὗτος Κύρῳ εἶπεν* to which it evidently belongs.

2. *κατακάνοι ἄν*. In the *orat. obliqua*, the opt. is employed without ἄν, but as it here stands in the apodosis (S. § 213. R.), ἄν accompanies it. Cf. Mt. § 529. — *ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι*, *or take many of them alive*, i. e. make them prisoners. Repeat ἄν with *ἔλοι*, *κωλύσειε*, and *ποιήσειεν*. — *κωλύσειε* is followed by *τοῦ κατεῖν* (S. § 221) as the gen. of the remote, and *ἐπιόντας* (sc. *αὐτούς*) as the accus. of the immediate, object. Cf. Butt. §§ 131. 4; 132. 4. 1; S. § 180. 2. — *ποιήσειεν ὥστε*, *would cause that*. “*efficere ut.*” Sturz. — *διαγγεῖλαι*, *to give information, to be messengers*.

3. *ἑτοίμους αὐτῷ*, *ready for him*. *αὐτῷ* is here the *Dat. Commodi* (See N. on I. 2. § 1). — *φράσαι*, *to order, tell*, Bloom. (N. on Thucyd. III. 15. § 1) remarks that this signification of *φράζειν* is rare. Cf. II. 3. § 3. — *ἐκέλευεν*, sc. *τὸν βασιλέα*. — *πίστεως*, *of fidelity* (to the king).

4. Ἀναγνοῖς, *having read*. — *ἐπτά* must be joined with *τοὺς ἀρλοῖτους*. Spelman remarks that the ancient writers, who treat of the affairs of Persia often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen, who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — *θέσθαι τὰ ὄπλα*. Cf. N. on I. 5. § 14. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

5. *δὲ καὶ* is elliptically used for *οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ*, (not only this) *but he also called Clearchus*, etc. — *ὅς γε* = *quippe qui, inasmuch as he*. — *τοῖς ἄλλοις*, i. e. the Persians who were with Cyrus. — *προτιμηθῆναι μάλιστα*. Cf. N. on *πλέον προτιμήσεσθε*, I. 4. § 14. Clearchus was rightly looked upon by Cyrus, as the leading mind of the Greek army (Cf. II. 2. § 5; III. 1. § 10), and hence the policy of honoring him in the way here spoken of. — *ἐγγεῖλε* —

τὴν κρῆσιν — ὡς γίνετο for ἐξήγγειλε ὡς ἡ κρῆσις γίνετο. For this species of attraction, by which the subject of the dependent proposition becomes the object of the preceding one, cf. Butt. § 151. 6; Mt. § 296. 3; S. § 157. N. 9. — κρῆσιν, *trial*. — ἀπόρρητον, *to be kept secret*. Cf. Butt. § 134. 8. — ἄρχειν τοῦ λόγου is employed when the speaker is to be followed by others; ἄρχεισθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated. Cf. Sturz Lex. Xen.

6. παρεκάλεσα = παρακέκληκα. Cf. Butt. § 137. 3; S. § 212. N. 1. — Ἄνδρες φίλοι. See N. on ἐχθρὸν ἄνδρα, I. 3. § 20. — πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the estimation of gods and men*. Cf. Mt. § 590. 6. — τουτουτ, *this here*. In social intercourse, the Attics strengthened demonstratives by the suffix *τ*. Cf. Butt. § 80. 2. — γάρ in the next sentence is γάρ *illustrantis*, i. e. it serves to explain and illustrate what has just been said. — ὑπήκοον, *a servant, attendant*, not δοῦλος, *a slave*. It heightened the crime of deserting his prince, that Darius gave him to be an attendant upon Cyrus. — ἐποίησα ὥστε κ. τ. λ., *I effected that* (Cf. N. on § 2) *he thought it best to cease making war upon me*, or, *I caused him to conclude that it was best*, &c. Krüg. says that the proper structure would have been: ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι. The construction was well suited to the excited state of the speaker's mind. — δεξιῶν, *the right hand*. In ancient times one of the surest pledges of fidelity was the giving of the right hand. Cf. II. 3. § 28. Hence, in the early ages of the Christian church, the custom of giving the right hand of fellowship. Cf. Gal. 2: 9.

7. ὅτι οὐ. Supply ἔστιν from the preceding clause. ὅτι serves here as a mark of quotation. — Οὐκοῦν ὕστερον — κακῶς ἐπολεῖς, *did you not afterwards lay waste*. A negative question implying an affirmative answer. Cf. Butt. § 149. p. 428; Vig. p. 166. III. ὡς αὐτὸς οὐ ὁμολογεῖς is to be taken with οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος. — εἰς Μυσσοῖς, (sc. ἑλθὼν,) = εἰς Μυσίαν. See εἰς τοὺς βαρβάρους, I. 3. § 5. — Ἔφη = ὡμολόγηε. Cf. VII. 2. § 25. — Ἔγνωσ τὴν σταντοῦ δύναμιν, *you knew your strength*, i. e. had become sensible of your inability to contend with me. — Ἀρτέμιδος βωμὸν, *the altar of Diana*. He came to this altar, which Hutch. thinks belonged to the temple of Diana at Ephesus, as a suppliant. See 1 Kings, 2: 28; Thucyd. I. 4. — μεταμελεῖν τέ σοι, *that you repented*. Cf. S. § 182. N. 3.

8. For the construction of ἐπιβουλειῶν — φανερὸς γέγονας, cf. N. on δῆλος ἦν ἀνιώμενος, I. 2. § 11. — περὶ ἐμὲ ἄδικος, *unjust to me*. Mt. § 589. c. — Ἢ γὰρ ἀνάγκη (= ἀναγκαῖόν ἐστι), *certainly, for it is necessary* (to confess that I have wronged you). Cf. Vig. p. 163. V. — Ἔτι οὖν ἂν γένοιο, *can you then still be*. ἔτι here relates to the

future. — Construct *οτι οιδ'* with *ποτε* in the next clause. Krüg. says that *οτι* in this and similar places arises from a blending of two constructions: *ἀπεκρίνατο, οτι οὐκ ἂν δόξαιτο*, and *ἀπεκρίνατο· οὐκ ἂν δόξαιμι*. — *σολ γ' ἂν ἔτι ποτέ δόξαιμι*, *I should never seem so at least to you*. We have here an illustrious example of the force of conscience. To all the charges Orontes unhesitatingly plead guilty, and when virtually asked, what should be done with him, his reply bespoke his deep conviction, that he must be put aside as one no longer to be trusted.

9. *μὲν τοιαῦτα — δὲ τοιαῦτα*. With *μὲν* and *δέ* there is frequently a repetition (*anaphora*) of the same word. See Mt. § 622. 2. — *ἐκποδῶν ποιῆσθαι*, *should be put out of the way*, i. e. put to death. — For *δέη* — *ἦ* (commonly edited *δέοι — εἴη*). Cf. Mt. § 518; Butt. § 139. 2; S. § 214. 3. — *τοῦτον φυλάττεσθαι*, *to be on our guard against him, to be watching him*. — *τὸ κατὰ τοῦτον εἶναι*, *as far as he is concerned, limits σχολή ἦ ἡμῖν*. Cf. Mt. § 283; S. § 167. N. 2.

10. *ἐφη*. Clearchus was relating this to the Greeks. — *προσθέσθαι* (sc. *τὴν ψῆφον*), *acceded to*: lit. *added* (their vote) *to*. — *ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην*, *they took Orontes by the girdle*. Mt. (§ 330) says that for the most part only middle verbs are constructed in this way with the gen. As it respects the Persian custom here spoken of, cf. *ὁ μὲν Δαρεῖος ἐπιλαβόμενος τῆς τοῦ Χαριδήμου ζώνης κατὰ τὸν τῶν Περσῶν νόμον παρέδωκε τοῖς ὑπηρέταις καὶ προσέταξεν ἀποκτεῖναι*, Diod. XVII. 30. — *ἐπὶ θανάτῳ*, (as a sign that he was condemned) *to death*. Some consider *ἐπὶ* as used here *de consilio*, and supply the ellipsis thus: (in order to lead him) *to death*. — *καὶ οἱ συγγενεῖς*, *even his relatives*. — *καὶ τότε*, *even then*. — *ἄγοντο* depends upon *εἰδότες*, which borrows the time of *προσεκύνησαν*.

11. *οὔτε* strengthens the negation of *οὐδεὶς*. S. § 225. 1. — *οὔδ' ὅπως*, *nor in what way*. It is thought he was buried alive in the tent. Cf. *Περσικὸν δὲ τὸ ζῶντας κατορύσσειν*, Herod. VII. 114.

CHAPTER VII.

1. *Βαβυλωνίας*, i. e. Babylonia Proper. The Assyrian or Chaldean empire embraced, *Mesopotamia*, or the northern district of country between the Tigris and Euphrates (Cf. N. on I. 4. § 19); *Babylonia*, comprising the narrow isthmus between those rivers, commencing on the north; when the streams converge to about 20 miles of each other, and extending about 300 miles towards the Persian gulf; and the eastern district beyond the Tigris, called *Atur*. It was where the Tigris and Euphrates were approaching so near to each other, that Cyrus was now marching. The fertility of this tract was

so great, that Herod. (I. 193) says it commonly (τὸ παράπαν) yielded of corn two hundred fold, and in remarkable seasons, three hundred fold. Here at different periods, rose, flourished, and fell, the celebrated cities, Nineveh, Babylon, Seleucia, Ctesiphon, and Bagdad. The peculiar and advantageous situation of this region, as a great thoroughfare for the caravan trade between Eastern and Western Asia, is ably given in "Commerce of ancient Babylon," Bib. Repos. VII. pp. 364-90. — *περὶ μέσας νύκτας, about midnight.* — *εἰς τὴν ἐπιούσασιν* *ἔω, upon the next morning.* *εἰς* is joined with words signifying *time*. Cf. Mt. § 578. *e*; Vig. p. 226. XIV. — *μαχοῦμενον, in order to join battle.* See Butt. § 144. 3. — *τοῦ δεξιῦ κέρως, sc. of the Greeks.* Cf. N. on I. 2. § 15. — *τοῦ ἐωνύμου, sc. κέρως* from the preceding clause. — *αὐτὸς . . . διέταξε.* Cyrus in person marshalled the Barbarian forces.

2. ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *together with, or at the same time with the following day* = early the next morning. Mt. (§ 597) says that when ἅμα is used with the dative, *σὺν* is supplied. Buttman, however, (§ 146. 2) makes ἅμα in such a case a real proposition. — *περὶ — στρατιάς, concerning the army.* — *λοχαγοὺς, cohort leaders, captains,* who were usually admitted to the councils of war. Cf. II. 2. § 3; III. 1. § 29; IV. 1. § 12, et sæp. al. — *τε — καὶ, both — and,* connect *συνεβουλευέτο* and *παρήνει*. S. § 228. N. 4. — *παρήνει θαρσύνων τοιάδε, exhorted them in terms like the following.*

3. ἀπορῶν, *being in want of.* A tropical signification. Cf. N. on ἀπορία, I. 3. § 13. — *ἀμείνονας* and *κρείττους* are conjoined for the sake of emphasis. So *λῶν καὶ ἄμεινον, VI. 2. § 15.* — "*Ὅπως οὖν ἴσασθε, sc. ἐπιμελεῖσθε* (Mt. § 623. 2.), *see then that you are.* Butt. (§ 149. p. 422) says that ὅπως ἴσασθε supplies the place of an emphatic imperative. — *κέκτησθε* has the signification of the present. Cf. S. § 209. N. 4. — *ἰπὲρ ἧς, on account of which.* — *Εὖ γὰρ ἴσατε, for know well* = be assured. *γὰρ illustrantis* (See N. on I. 6. § 6). — *ἐλευθερίαν.* Cf. I. 9. § 29, where Cyrus is called *δοῦλος, slave* of the king. — *ἀντὶ ὧν = ἀντὶ τούτων ἃ, before those things which.* — *πάντων καὶ ἄλλον πολλαπλασίω, (yes) all and much more besides.* Cf. S. § 151. N. 4.

4. Ὅπως, *in order that.* — *Τὸ μὲν πλῆθος, sc. ἰστί.* — *ἰπλάσιν.* Cf. S. § 118, *εἰμι*, N. 1. — *ταῦτα* refers to *κραυγῇ* and *πλῆθος* in the preceding clause. Mt. (p. 725) makes *ταῦτα* refer to *κραυγῇ*, and says a pron. is sometimes put in the neut. plur., even when the word to which it refers is in the masc. or fem. sing. — *τὰ ἄλλα, in other respects.* Cf. Butt. § 150. p. 436. — *αἰσχύνεσθαι μοι δοκῶ οἴους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους, I think (I have reason) to be ashamed* (sc. *ἐνθυμούμενος*, when I con-

sider) *what sort of people you will find my countrymen to be*: lit. *the men who live in our country*. For the construction of ἡμῶν — χώρῃ, cf. S. § 197. N. 4. The common reading is ἡμῶν. — ἀνδρῶν, *virtutum*, is opposed to ἀνθρώπους, *homines*, in the preceding sentence. — ἐγὼ ἡμῶν. “The indispensable emphasis of the first, and the beautiful energy of both together, so oratorically thrown in, deserve to be particularly marked.” Belfour. — τοῖς οἴκοι ζηλωτῶν, (so rich as to be) *an object of envy to those at home*.

5. φνγὰς Σάμιος, *a Samian exile*. Samos was an island in the Ægean sea, S. W. of Ephesus. — Καὶ μὴν, *but yet*. — διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιόντος, *because you are in such imminent danger*. For the construction of ἐν τοιοῦτῳ — τοῦ κινδύνου (= ἐν τοιοῦτῳ κινδύνῳ), cf. Mt. § 341. 4; S. § 177. 2. — ἔνοι δὲ, *sc. λέγουσιν*. — μεμνῶό is the perf. mid. opt. 2 pers. sing. of μνησκάω, with the signif. of the pres. Cf. Rost § 77. Obs. 3; S. §§ 118: 209. N. 4. — τε καὶ, *and even*. — βοίλοιο, *sc. ἀποδοῖναι*.

6. πατρῴα, *paternal*. — μεσημβρίαν, (*μέσος, ἡμέρα*, Butt. § 19. N. 1.) *mid-day*; hence trop. *mid-day quarter*, i. e. *south*. — μέχρις οὗ, i. e. *μέχρις ἐκεῖνου (τοῦ τόπου) ὅπου, to the place where*, or more concisely, *to where*. See Mt. § 480. b. — σατραπεύουσιν, *govern as satraps*. This speech of Cyrus was in the magnificent style of Eastern monarchs. Cf. Dan. 4: 1; 6: 25.

7. ἡμεῖς, plur. for sing., the style of royalty. — Ὥστε, *so that*. — μὴ οὐκ ἔχω, *that I shall not have*. “μὴ alone with the subj., opt., and indic., expresses apprehension of an affirmative, μὴ οὐκ of a negative.” Vig. p. 167. μὴ in μὴ οὐκ retains its power, although we must translate it by *that* or *lest*, and leave the following negative to stand alone. Cf. Butt. § 148. N. 7. a; — ἑκατοντῶν, *sufficient* (in numbers). — καὶ στέφανον ἐκάστῳ χρυσοῖν, *also* (i. e. in addition to what was previously promised) *to each a golden crown*.

8. Εἰςῆσαν δὲ παρ’ αὐτῶν κ. τ. λ. As the generals had previously been with Cyrus (Cf. § 2), the insertion of οἱ τε στρατηγοὶ involves this passage in much obscurity. Schneid. with Weisk. rejects οἱ τε στρατηγοὶ, an easy but very unsatisfactory way to dispose of the difficulty. Poppo suggests the omission of λοχαγοῖς in § 2, and its substitution here in the place of οἱ τε στρατηγοὶ. But this is at variance with the readings of all the Mss., and cannot therefore be entertained. Krüger regards εἰσηῆσαν. . . τινὲς, as explanatory of the preceding οἱ δὲ ταῦτα ἀκούσαντες, *qui hæc audierant*; — *audierant autem non modo duces, sed alii Græcorum*, qui in Cyri tabernaculum intrarant Bornemann translates: *intraverunt autem ad Cyrum non modo duces sed etiam ceterorum Græcorum aliquot*, and making στρατηγοὶ in-
 both the generals and captains, refers τῶν ἄλλων Ἑλλήνων τινὲς

to the common soldiers, who in separate parties visited the tent of Cyrus, to learn their hopes from his liberality. This seems to be the best solution of the difficulty. — τί σφισιν ἔσται, *what (reward) they should have* — ἐμπιπλᾶς. Cf. Butt. p. 297; S. § 118. Π. (end).

9. μὴ μάχεσθαι, i. e. not to expose himself to personal danger in the battle. — ὧδέ πως ἤρετο Κύρον, *made some such inquiry of Cyrus (as this). ὧδέ πως, nearly thus.* — Οἶε γάρ, *do you think then.* — σοι μυχέσθαι. Krüger thinks that this refers to a single combat between the brothers, which if the king should shun, Cyrus, not having an adversary of equal dignity with himself, ought not (*Clearcho judice*) to personally engage in battle. — εἴπερ γε, *if at least.* — Δαρείου καὶ Παρυσάτιδος κ. τ. λ. A high as well as delicate compliment to his parents and himself.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλιστῇ = *at this time*, (so Krüg., but Pop. makes ἐνταῦθα contain the idea both of *time* and *place*), *when the army was standing equipped and marshalled for battle.* It is evident that the ἀριθμός took place, not when they were in the act of arming and marshalling themselves, but immediately subsequent thereto. — ἀσπίς for ἀσπιδοφόροι. In like manner τῆς ἵππου, Herod. VII. 100, is used for τῶν ἵππέων. So in English, *horse and foot* is put for *cavalry and infantry*; *artillery* for *artillery-men.* — μυρία καὶ τετρακοσία. By comparing the numbers of the heavy armed, which have been given, it will be seen that 11000 (I. 2. § 9) — 100 (I. 2. § 25) + 700 (I. 4. § 3) + 400 (deserters from Abrocomas, I. 4. § 3) = 12000. But in this ἀριθμός, the number of heavy armed is only 10400. Weisk. with Zeun. thinks that those who were left to guard the baggage (I. 10. § 3), are not included in this number. So Krüg., Pop., and Born. Some may have died on the march, others may have been on the sick list. A few returned in the ship of Xenias and Pasion. Some changed their heavy for light armor, as the number of the light armed is increased instead of being diminished. — δρεπανηφόρα, *scythed-chariots.* Cf. N. on I. 8. § 10.

11. Ἄλλοι δὲ ἦσαν. See N. on I. 5. § 5. — πρὸ αὐτοῦ βασιλέως (as his body guard).

12. καὶ στρατηγοὶ καὶ ἡγεμόνες. Weisk. followed by Krüg. attributes these words to some glossarist; but Dind., Born., and Pop., receive them as genuine. — ἐνεθήκοντα μυριάδες. Many suppose that this includes the followers of the army. Ctesias gives the number of the king's forces 400,000. — ἵστέρησε. Krüg. (de authent. p. 4. N. 13) charges Abrocomas with treachery, in coming so tardily to the assistance of the king. The route, however, which he took may have been less direct, than the one through the desert taken by Cyrus.

13. πρὸς Κῦρον. Hutch. construes these words with οἱ αὐτομολήσαντες, since ἀγγέλλω is followed by the dat. of the pers. — οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων = ἐκεῖνοι τῶν πολεμίων οἱ ἠὲτομολήσαντες. Cf. S. § 177. N. 1. So in the next clause οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων = οἱ πολέμοι οἱ ὕστερον ἐλήφθησαν. Cf. Mt. § 321. 5. — μετὰ τὴν μάχην is to be taken with ταῦτα ἠγγελλον, and thus the sentence is freed from an apparent tautology in the use of ὕστερον.

14. συντεταγμένῳ, in order of battle. — γὰρ after ἦετο introduces the reason why Cyrus marched in battle array. So γὰρ in κατὰ γὰρ μέσον assigns the reason why he thought the king would fight that day. — τάφρος ὀρυκτῆ, “est forma dicendi Homericā.” Zeun. — ὀρυγίαί πέντε. The ὀρυγία = 6 ft. This trench was therefore 30 ft. wide and 18 ft. deep; a formidable one indeed to pass with an army.

15. Μηδίας τείχους. See N. on II. 4. § 12. — Ἐνθα δὲ, here, by the way. — αἱ διώρυχες κ. τ. λ. “Ceterum canales,” says Schneid., “non ex Tigride, in Euphratem, sed contra, derivatos esse, præter multos alios testes, significat Arrian. Anab. VII. 7. Rennell (p. 76) says that on their entry into the plains of Babylonia, the Euphrates runs on a higher level than the Tigris. Cf. Bib. Repos. Vol. VII. p. 366. — διαλείπουσι δὲ ἐκάστη παρασάγγην, and are distant from each other a parasang. For the construction of ἐκάστη with a plur. verb, cf. Mt. § 302; S. § 157. 4. It is regarded very improbable by Rennell, that four canals of such dimensions, should have been dug in the short space of a league, and drawn from a river of less than 500 feet in breadth.

16. Ἦν δὲ παρὰ κ. τ. λ. The narrative, interrupted by the digression respecting the canals, is here resumed. — πάροδος στενῆ. Maj. Rennell thinks this narrow pass was left because the trench could not be finished. But Krüg. says, “equidem propterea relictum puto, ne fossam aqua repleret.” — ποιεῖ — πυνθάνεται. Butt. (§ 137. N. 7) says that every other language must here in both instances have employed the pluperfect.

17. πάροδον — παρήλαθε. For the construction, cf. S. § 163. 2. — εἴσω, within, i. e. on the side towards Babylon. — μὲν οὖν, so then. — ἦσαν — ἔχνη πολλά. Rost (§ 100. 4. N. 4) says, “the subject in the neut. plur. takes the plur. verb, when the idea of individuals in the plurality requires to be made distinct and prominent.”

18. Σιλανόν, Silanus, from Ambracia in Epirus and the principal soothsayer in the army of the Greeks. His perfidy towards Xenophon is detailed, V. 6. § 16. — ὅτι, because. Cf. N. on I. 2. § 21. — τῇ ἑνδεκάτῃ ἀπ’ ἐκείνης τῆς ἡμέρας πρότερον, on the eleventh day previous to that day. — Οὐκ ἄρα ἐτι μαχεῖται, then he will never

fight. Cyrus supposed his brother would make a stand at the τάφρος, which was within ten days' march. If so advantageous a position should be abandoned by the king, it furnished evidence that he would not hazard a battle.

19. Ἐπεὶ δ', *but inasmuch as.* — ἀπεγνώκειναι τοῦ μάχεσθαι, *had given up the intention of fighting.* The vulgar reading is τοῦ μαχεῖσθαι. It is probable that the error of the king in not making a stand at this ditch, proved in the end to be of signal advantage, to him, inasmuch as the battle here would have been more compressed than at Cunaxa, and as a probable consequence, the Greeks would have been opposed to the king in person, which could not but have resulted in his overthrow and total ruin. — ἡμελημένος μᾶλλον, *more negligently, less circumspectly.*

20. τὴν πορείαν ἐποιεῖτο = ἐπορεύετο. — τὸ δὲ πολὺ, *sc. τοῦ στρατεύματος.* — ἐν τάξει, *in order.* "ordine servato." Stürz. — τοῖς στρατιώταις properly follows ἤγοντο (S. § 196. 4), or it may be rendered as an adnominal genitive after τῶν ὀπλων. Cf. S. § 197. N. 4.

CHAPTER VII.

1. Καὶ serves here as a general connective with what was detailed in the last chapter, while τε — καὶ, which follow, unite the clauses of the sentence. — ἀμφὶ ἀγορὰν πλήθουσσαν, *about full market time, i. e. some time between nine and twelve o'clock.* Dio Chrys. divides the day into five parts: 1. πρωῆ, *morning*: 2. περὶ ἀγορὰν, *full market, forenoon*: 3. μεσημβρία, *noon*: 4. δεῖλη, *afternoon*: 5. ἑσπέρα, *evening.* ἀγορὰ πλήθουσα answers to our *full 'change.* Cf. Herod. VII. 223 (Stock. note); Thucyd. VIII. 92. — καταλύειν = *to halt for the night, to encamp, lit. to loose, or unbind (the beasts of burden), i. e. unharness or unload them.* — τῶν ἀμφὶ Κῦρον πιστῶν, *sc. τις, one of the faithful followers of Cyrus.* Cf. I. 5. § 15. — ἀνὰ κράτος, *at full speed.* — τῷ ἔππῳ. Mt. (§ 396) classes this with the dat. of *means or instrument.* Patagyas had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the σταθμός, where they were intending to encamp. — βαρβαρικῶς = Περσικῶς, *in the Persian language.* — σὺν στρατεύματι. Cf. S. § 199. N. 2.

2. ταραχος, *tumult, trepidation.* — καὶ πάντες δὲ, *and indeed all, i. e. the Barbarians as well as the Greeks.* — ἐπιπεσεῖσθαι has βασιλέα understood for its subject.

3. Καὶ in Καὶ Κῦρός τε serves as a general connective, while τε

corresponds to *τε* in *τοῖς τε ἄλλοις*. As it respects the place where the battle was fought, Plut. (Vit. Artax. 8) says it was called Cunaxa, and was distant from Babylon 500 stadia. Mannert locates it a few miles south of the wall of Media. The time of the engagement is fixed by Rennell at Sept. 7, but by Larch., the latter part of Oct. — *καθίστασθαι εἰς τὴν ἰαυτοῦ τάξιν ἕκαστον*, and each one to take his station in the company to which he belonged: lit. in his own company.

4. Krüg. says that unless *τοῦ κέρατος* is rejected as a vicious reading, it is to be explained: *τὰ δεξιὰ τοῦτου τοῦ (δεξιοῦ) κέρατος*. — *ἐχόμενος*, being next (to him). — *καὶ τὸ στράτευμα*, i. e. Menon's band. Schneid. regards these words as an interpolation.

5. *ἰππεῖς μὲν Παφλαγόνες*. See N. on V. 6, § 8.

6. *Κῦρος δὲ καὶ ἰππεῖς*. Supply *ἔστησαν* from the preceding section. — Leun. from an ancient version supplies *κατὰ τὸ μέσον* after *ἑξακόσιοι*. These words are, however, omitted in all the MSS., and besides, it appears from a comparison of § 24 with §§ 13, 23, that Cyrus stationed himself in the left wing. — *ψιλήν*, i. e. he had no helmet on his head. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias (cf. Plut. Artax. 11), who says that in the battle his tiara fell off. This was probably the *τιάρα ὀρθή* (Cf. II. 5. § 23), upright tiara, an outward assumption of the royal dignity for which he was contending.

7. *μάχαιρας*. Sturz defines: *gladius*, quo cæsium feritur. Krüg. says, "erat *μάχαιρα gladius leviter curvatus falci similis* (Curt. VIII. 14, 29), quo cæsium feriebatur, *ἔϊφος ensis*, quo punctim." The *μάχαιρα* was worn by Homer's heroes along with the *ἔϊφος* (Cf. II. 3: 271), and was used on almost all occasions instead of a knife. So we find (IV. 7. § 16) that the Chalybes employed this weapon in cutting their enemies' throats; and the Greeks (IV. 6. § 26), in cutting to pieces the bucklers which they had taken from the enemy. It is evident therefore that the *μάχαιρα* was of the *knife* kind, and was used, as Yates remarks (Smith's Gr. and Rom. Antiq. p. 809), by the Greek horsemen, as a weapon of offence, preferable to the long sword.

8. *Καὶ ἦδη τε*, and now. — *δελή*. Cf. N. § 1. Buttman (Lexil. p. 217) says that the events which follow show that *δελή* here means *the early part of the afternoon*. Cf. VII. 3. §§ 9, 10, where Seuthes says that there are villages to which the army may march with ease before dinner, and afterwards their arrival is described as taking place *τῆς δελῆς*, which could not have been long after noon. In III. 4. § 34; IV. 2. § 1 it is apparent from the context that *δελή* means *the advanced part the afternoon*. So also in III. 3. § 11, where it is translated by some, *in the evening*. But as Butt. (Lexil. p. 218) re-

marks, Xenophon "may have very fairly said of an army, which, after a march constantly interrupted by the enemy, reaches a certain point somewhere about four o'clock, where it intends to pass the night, that after marching *the whole day* it had advanced only two miles and a half, and had arrived in the afternoon at a certain point; and as the context shows that the time meant was one drawing towards the evening, the word *δειλη* was quite sufficient to mark it." — *κοινορτός*, (*κοιλία*, *δρυμμι*), *dust raised, a cloud of dust*. — *χρόνω δὲ οὐ συχῶ*. Leuncl. taking *συχῶ* in the sense of *much*, and knowing that although it was afternoon, when the enemy appeared in sight, a battle was yet to be fought, inserted the negative *οὐ* which Hutch., Dind., and Pop., have followed. But this was unnecessary since if *συχῶ* = *πολλῶ*, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (Cf. § 11, *infra*), and majestically approaching. But one of the definitions, which Hesych. gives to *συχνά*, is *συνεχῆ*, *closely joined*, which, if adopted here, would give to *χρόνω συχῶ* the signification, *immediately after, in a very short time*. — *τάχα δὴ καὶ χαλκός τις ἤστραπτε*, i. e. sudden gleams from the armor flashed through the cloud of dust. *ἤστραπτε* (Cf. Cyr. VI. 4. § 1), *began to glitter*. — *λόγχει*, *lances*. The Grecian spear consisted of the *δόρυ*, *shaft*, *pole*, and *λόγχη*, *αιχμή*, *iron head or point*, both of which essential parts are often put for the whole. — *καταφανείς*, *clearly seen*. The occasional gleam of the bright armor through this dark cloud of dust, followed by the magnificent display, as the ranks came fully in sight, must have been a deeply interesting sight to Cyrus and his army.

9. *λευκοθώρακες*, *having white cuirasses*. Hutch. (N. on V. 4. § 2) remarks that these cuirasses, like the bucklers there spoken of, were covered with hides of white oxen. But it is far more reasonable to consider them the same as the *λινοῖ θώρακες* of IV. 7. § 15. — *ἐχόμενοι δὲ τοιῶν*. Cf. N. on § 4. For the construction of the gen., cf. Mt. § 339; S. § 179. 1. — *γεφύροφοροι*. Sturz defines *γέφυρον*, *scutum Persicum e viminibus contextum speciem quadrati oblongi referens*. These wicker frames were usually covered with leather or hides. "In contending with the Asiatic nations, whose principal weapon of offence was the bow, the use of this light, though large, buckler must have given the Persian a manifest advantage, but opposed no adequate resistance to the ponderous lance of the Greeks." See Stocker's N. on Herod. IX. 99. — *ποδήρεσι*, *reaching to the feet*. Cf. Cyr. VI. 2. § 10. — *κατὰ ἔθνη*, *by nations*, i. e. each nation by itself a common custom in the Persian armies. Cf. Herod. VII. 60, 100. — *ἐν πλαίσιω πλήρει*, *in a full oblong square*. Cf. III. 4. § 19, where *πλαίσιον* has the epithet *ισόπλευρον*. Bloom. (N. Thucyd. VI. 67)

says it was called *πλαίσιον* from its brick-like form. — *ἔκαστον τὸ ἔθνος* is in apposition with *πάντες δὲ οὗτοι*, and is followed by *ἐπορεύετο* in the sing., although the proper subject is in the plur. Cf. Mt. § 302. a. Obs. For the use of the article in *ἔκαστον τὸ ἔθνος*, cf. Mt. § 265. 5; S. § 140. N. 7.

10. Repeat *ἐπορεύετο* with *πρὸ δὲ αἰτῶν*. — *διαλείποντα συχρὸν* (= πολὺ, So Suid.) *ἀπ' ἀλλήλων*, at a considerable distance from one another. — *ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποκειταμένα*, extending obliquely from the axle-trees. — *ὑπὸ τοῖς δίφροις*, under the seats. Cf. Cyr. VI. 1. §§ 29, 30. — *εἰς γῆν βλέποντα*, pointing (lit. looking) downwards. "Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself." Smith's Dict. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with wasting havoc upon the army to which they belonged. — *γνώμη*, design. — *ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων* (for *ἐλασσόντων*), that they might drive into the ranks of the Greeks. For the construction of *ὡς* — *ἐλώντων*, cf. S. § 192. N. 2.

11. *τὴν κραυγὴν τῶν βαρβάρων*. Cf. I. 7. § 4. — *ὡς ἀνυστόν* (= *δυνατόν*), as much as possible. — *ἐν ἴσῃ*, sc. *βήματι*, with equal step, at the same pace.

12. *ἐβόα*, i. e. he issued the command in a loud voice. — *κατὰ μέσον*, opposite to the centre. — *πάνθ' ἡμῖν πεποιήται* = *our work is done*: lit. *every thing has been done* (= will be done, S. § 209. N. 6) by us. For the construction of *ἡμῖν πεποιήται*, cf. S. § 200. 1.

13. *τὸ μέσον στίφος*, the central troop. Reference is here had to the 6000 horsemen drawn up before the king as his body guard. Cf. I. 7. § 11; 8. § 24. — *ἀκούων Κύρου*. "The verb *ἀκούω*, commonly governs the accus. of the sound, and the gen. of that which produces it." - Butt. § 132. 5. 3. Marg. N. For the construction of *ὄντα*, cf. N. on *βουλευομένους*, I. 1. § 7. — *τοσοῦτον* — *περιῆν*, was so much superior. — *ὥστε μέσον τὸ ἑαυτοῦ ἔχων*, that being in the centre of his (army). — *ἀλλ'* is here employed in consequence of the preceding parenthesis commencing with *τοσοῦτον γάρ*. This will also account for the repetition of the proper name *Κλέαρχος*. — *ὅμως*, yet, i. e. notwithstanding the command of Cyrus, and the information communicated respecting the position of the king. — *αὐτῷ μέλοι ὅπως καλῶς ἔχοι*, he would take care that all things should go well.

14. *καιρῷ* = *χρόνῳ*. — *ὁμαλῶς*, *eodem gressu*. Sturz. "Sine dubio," says Bornemann, "Cyri exercitus non Artaxerxis." But it is more natural to refer it to the army of the king. See § 11, *supra*. It must

have been a sublime spectacle, to see so many thousands, with their glittering armor and flashing weapons, approaching in measured tread to battle.

“The host moves like a deep-sea wave,
Where rise no rocks its pride to brave,
High swelling, dark, and slow.”

Cf. Par. Lost, VI. 78—85. — *ἔτι ἐν τῷ αὐτῷ* (sc. τόπῳ) *μένον*, remaining yet in the same place (where they first began to form). — *ἐκ τῶν ἔτι προσιόντων*, from those who were still coming up. As the army was proceeding in a secure and negligent manner, when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These, as they came up, would seize their arms from the baggage waggons (Cf. I. 7. § 20), and fall into their respective companies. — *οὐ πᾶν πρὸς*, not very near to, i. e. at a moderate distance from. He rode out far enough to have a view of both armies. — *ἀποβλέπων*, fixing his eyes upon, looking attentively at. This word is added to *κατεθεῖτο* in order to give particularity to the expression.

15. *ὑπελάσας*, riding up. Sturz with Hutch. renders, *equo nonnihil incitato*. But Krüg. more correctly makes *ὑπό* give to *εὐαὶνω* the idea of approach. — *εἴ*, whether, is here followed by the opt. (S. § 216. 1), because *ἤρτετο*, upon which *παραγγέλλοι* depends, expresses time past. Cf. S. § 216. 3. — *ἰπιστήσας*, sc. τὸν ἔπνον. — *τὰ ἱερά καὶ τὰ σφάγια*. Divinations were taken both from the entrails of the victim, and the circumstances attending its sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence *ἱερά* may signify the entrails, a principal source of divination, and *σφάγια*, (from *σφάζω*, to slay), the victims, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered. So Sturz: nempe *ἱερά* sunt *lætæ conjecturæ ex extis*; *σφάγια* vero, *varia omina ex motibus hostiæ jam casuræ*. Cf. Man. Clas. Lit. § 75. p. 490. See also Hutchinson's note on this passage. These words are often synonymous. Cf. Thucyd. III. 104; VI. 69.

16. *θορύβου*, noise, such as would be made by a multitude. — *Ὁ δὲ Ξενοφῶν*. Dind. following certain MSS. reads *ὁ δὲ Κλέαρχος*. — *τὸ σύνθημα*, the word, tessera militaris. “This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general.” Weiske. — *δευτέρου*, second time. — *Καὶ ὅς = Καὶ σῆτος*.

17. *δέχομαί τε*. Some erroneously supply τὸν οὐρανόν. Krüg. understands τὸ σύνθημα and paraphrases: *ut bonum omen accipio hanc tesseram, σωτηρίαν καὶ νίκην*. — τοῦτο ἔστω, *let this be*, i. e. may it happen that safety and victory shall be ours. Some translate, *let this be* (the watch-word). But this interpretation is too frigid. — εἰς τὴν ἑαυτοῦ χώραν, i. e. at the head of the barbarian forces of his army. — *ἱπαιάνιζον*. The Schol. on Thucyd. I. 50 says, "the Greeks sang two pæans, one before battle to Mars, the other after it to Apollo." The Spartans called the pæan sung before the engagement, *παιάν ἑμβατήριος*. The practice of singing it after the fight was over, is said to have arisen from the fact, that Apollo sung it after his victory over the Pythian dragon. This battle-song must have been highly animating. Not dissimilar in its inspiring influence was the Marseillaise Hymn, which sung by the Parisian populace, transformed striplings into men, and peaceful citizens into veteran soldiers.

18. *πορευομένων*, sc. αἰτῶν. Cf. N. on I. 2. § 17. — *ἐξεκύμαινε*, *fluctuated, broke away from* (the line). This metaphor, taken from the waves of the sea, is full of beauty and energy. — For the construction of τῆς φάλαγγος, cf. S. § 177. 2. — τὸ ἐπιλειπόμενον, *the part* (of the line) *which was left behind*. Cf. S. § 140. 3. — *δρόμῳ θεῖν*, *to run with speed*. So to give fullness to the expression, we say *to go running, to proceed upon the run*. — οἷόν περ, *just as*. — Ἐνναλλῶ, one of the names of Mars. — *ἠλελλουσι*, *they shout ἠλελεῦ*. Some fancy that *ἠλελεῦ* may have arisen from the Heb. מָרַץ מְבִרָה. — *ταῖς ἀσπίδι πρὸς τὰ δόρατα ἐδούπησαν*. We should have expected *τοῖς δόρασι πρὸς τὰς ἀσπίδας ἐδούπησαν*. — *φόβον ποιοῦντες*, *in order to frighten*. Cf. S. § 222. N. 3.

19. *Πρὶν δὲ τόξενμα ἐξικνεῖσθαι*, *but before an arrow reached* (them) = before they came within bow-shot. "Proprie de jaculis et sagittis, quæ feriunt, vel jactu scopum assequi ob loci propinquitatem possunt." Sturz. — *μὴ θεῖν δρόμῳ*. The reason for this may be drawn from the next clause. Cf. Thucyd. V. 70.

20. *Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν*, *but some of the chariots were borne along*: *lit. but the chariots were borne along, some, &c.* — *κενὰ ἡμιόχων*, *without* (their) *charioteers*. *κενὰ*, literally *empty*. — *Οἱ δὲ*, i. e. the Greeks. — *ἐπεὶ προτδοιεν*. Cf. N. on I. 5. § 2. — *ἔστι δὲ ὅστις*, *there was* (one) *who* = some one. Cf. Butt. § 150. p. 438; Mt. § 482. — *ὡς περ ἐν ἵπποδρόμῳ*, *as in the hippodrome*. Cf. Smith's Gr. and Rom. Antiq. p. 895; Man. Clas. Lit. p. 678. — *ἐκπλαγεῖς*, *being struck with terror, being stupified* (at the sudden approach of these chariots). *πληγ* of the 2 aor. pass. becomes *πλαγ* in composition. Cf. S. § 118. II. The student will notice the strengthening repetition of the negatives in the following clauses.

21. τὸ καθ' αὐτοῖς, *the enemy opposed to them*. So Krüg. and Born. "Scil. βαρβαρικόν, vel τῶν βαρβάρων κέρας seu σίτερος." Hutch. Cf. Thucyd. III. 108. § 2, where Bloom. supplies κέρας. — ὡς βασιλεὺς. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — ὑπὸ τῶν ἀμφ' αὐτὸν, *by his followers*. — οἱδ' ὡς = οἱδ' οὕτως (Cf. Vig. p. 215. XVIII), *not even thus*, i. e. not even when apparently victorious, and already saluted as king by his attendants. — συνεσπειραμένην, *in close order*. — ἐπιμελεῖτο, *he was attentively watching*. — The use of καὶ in καὶ γὰρ may be seen by supplying the ellipsis implied in γὰρ: *and* (he did this, i. e. he watched the movements of the king) *for, &c.* The ellipsis in most instances may be mentally supplied, and the formula καὶ γὰρ be rendered simply *for*. — ἤδει αὐτὸν ὅτι = ἤδει ὅτι αὐτός. For this species of attraction, whereby the subject of the following verb becomes the object of the preceding one, cf. N. on I. 2. § 21. See also Butt. § 151. 6; S. § 157. N. 9.

22. Καὶ is here *explicative*, i. e. the sentence which it introduces serves to explain the previous one. As it respects the thing here spoken of, see Cyr. IV. 2. § 27; VIII. 5. § 8. — μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, *were accustomed* (Cf. S. § 210. N. 2) *to lead in the centre of their* (army). Dind. and Pop. read ἡγούνται. — ἐν ἀσφαλεστάτῳ, sc. τόπῳ (= χωρίῳ), *in the safest place*.

23. Καὶ — δὴ τότε, *and indeed then*. — μέσον ἔχων, *although being in the centre*. For this restrictive use of the participle, cf. Mt. § 566. 3; S. § 222. 1. — ὁμῶς, *yel.* — ἐκ τοῦ ἐναντιοῦ, *ex adverso, opposite, in front*. — τοῖς αὐτοῦ τεταγμένοις, i. e. the six thousand spoken of, I. 7. § 11. — ὡς εἰς κύκλωσιν, *as if to enclose* (them). εἰς here marks intention. Cf. Mt. p. 1008. κύκλωσιν is derived from κυκλῶω and denotes its action. Cf. S. § 129. 3. We are not to suppose that this evolution was performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the rebel forces, and it would have been no quick or easy task to wheel about so immense a body of men. It is rather to be referred to the 6000 body-guards, who in the apprehension of Cyrus, were about to fall upon the rear of the Greeks, and cut them in pieces (ὄπισθεν γενόμενος κατακόπη τὸ Ἑλληνικόν).

24. δέσας — κατακόπη (sc. βασιλεὺς). Mt. (§ 518. p. 880) says that "the subjunctive is frequently used, although the verb upon which it depends is in time past, when the depending verb denotes an action which is continued to the present time. Cf. Butt. § 139. 1; S. § 214. N. 1. — τοῖς ἑξακιστοῖς. Cf. § 6, — ἀποκτεῖναι λέγεται

κ. τ. λ. Plutarch (Artax. 9) says that after Artageres had thrown his javelin at Cyrus with a force that shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar bone and pierced through his neck.

25. Ὡς δὲ ἡ τροπή γίνετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμησάντες, *but when* (the king's body-guard) *was routed, the six hundred belonging to Cyrus, rushing on in the pursuit, were dispersed, or in the route* (of the king's body-guard) *which took place, the six hundred, &c.* ὡς δὲ — καὶ, *but when — then.* For this use of καὶ after definitions of time, cf. Mt. § 620. a. εἰς τὸ διώκειν ὀρμησάντες. In Herod. IX. 59, ὀρμημένους διώκειν is found, εἰς τὸ being omitted. Cf. Mt. § 532. c. — πλὴν (= ὅμως) πάντων ὀλίγοι, *but yet a very few.* — σχεδόν, *mostly.* — οἱ ὁμοτράπεζοι. These are called οἱ συντράπεζοι, I. 9. § 31. Cf. N. on I. 5. § 15.

26. οὐκ ἠρέσχετο, *was not able to restrain himself.* Mæris: ἠρέσχετο, Ἀττικῶς ἄνέσχετο, Ἑλληνικῶς. Cf. Butt. § 114. p. 283. Thus far Cyrus acted the part of a prudent and skilful commander, but now at sight of his brother, regardless of all public considerations, and intent only upon revenge, he rushes like a madman into the fight, and in the moment of victory, falls by an unknown hand. — Ὁρῶ τὸν ἄρδρα = ὀρῶ αὐτόν, only more emphatic. — ἔτετο. Cf. N. on I. 5. § 8. παλεῖ = *jaculando ferit.* So Krüg. from Diod. XIV. 23, and Plut. Artax. 11. — κατὰ, *upon.* — Κτησίας, Ctesias, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled Περσικά, only a few fragments of which remain.

27. παλῶ. A missile weapon, although sometimes used in close fight. — μαχόμενοι καὶ βασιλεῖς καὶ Κῦρος καὶ οἱ, is regarded by Poppo as in the nom. absolute, for μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ. τ. λ. But Mt. (§ 562. N) founds this use of the nominative upon a different construction, viz. "when the subject of the participle is contained in part by the principal subject, or this latter in the other." Here ὀπίσσοι, Κῦρος, and ὀκτὼ οἱ ἄριστοι, the principal subjects, constitute a part of the whole contained in βασιλεῖς, Κῦρος, and οἱ ἀμφ' αὐτοῖς, the subjects of μαχόμενοι, and a partial apposition may be considered as existing between them. Cf. Butt. § 145. N. 4. οἱ ἄριστοι = οἱ ὁμοτράπεζοι, § 25. — ἔκειντο ἐπ' αὐτῷ, *lay* (dead) *upon him.* Cf. κείται Πλάτωνος, II. XVIII. 20; "neminem jacentem veste spoliavit," Corn. Nep. Thrasymb. II. 2.

28. αὐτῷ τῶν σκηπτούχων θεράπων, *of his sceptre-bearing attendants.* For the construction of αὐτῷ, cf. S. § 197. N. 4. — περιπα-

σεῖν αὐτῷ, i. e. he fell upon him with his arms embracing the lifeless body.

29. ἀκινάκην, *scimitar*. A short, crooked Persian sword. — καὶ στρεπτόν δὲ ἐφόρει κ. τ. λ. From this passage compared with I 2. § 27; Cyr. I. 3. § 3; Herod. VIII. 113; Corn. Nep. Dat. III; Dan. 5: 7, 16, 29, it would seem that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

CHAPTER IX.

1. ἐτελείησεν, sc. τὸν βίον. — Κύρον τὸν ἀρχαῖον, i. e. Cyrus who laid the foundation of the Persian empire. — βασιλικώτατος, viz., in mien, magnificence, generosity, high daring, &c., which were esteemed the most eminent qualifications of a king. — παρὰ is here put for ὑπὸ. Cf. Butt. § 134. 3. — Κύρου. "The repetition of the proper name is a mark of respect." Belf. — δοκούντων. Cf. N. on I. 3. § 12. — ἐν πελάγῃ γενέσθαι, to be personally acquainted, to be on intimate terms. "usu et consuetudine expertum esse." Krüg.

2. γὰρ. Cf. N. on I. 6. § 6. — ἔτι παῖς ὢν, being yet a boy. — πάντα, in every respect. Cf. Mt. § 425; S. § 167. πάντων πάντα is an example of what is called *paronomasia*.

3. θύρας. Krüg. says, "θύρας esse *aulam regiam*, quæ hodieque a Turcis *porta* vocatur, notum est." Cf. Cyr. I. 2. § 3. — σωφροσύνην, modesty as opposed to ἀλαχρόν in the next clause. Cf. Cic. Tusc. Disput. III. 8.

4. εὐθύς παῖδες ὄντες, as soon as they are children = from their very childhood. Cf. Mt. § 565. Obs. 2.

5. τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεστέρων μᾶλλον πείθεσθαι, and to obey his elders more readily than did those even, who were his inferiors (in rank). τῶν ὑποδεστέρων is constructed in the genitive with μᾶλλον, and ἑαυτοῦ, with ὑποδεστέρων. Cf. S. § 186. 1. — τοῖς ἵπποις ἄριστα χρῆσθαι, to manage horses with the greatest skill. ἄριστα is used adverbially. Cf. S. § 124. 2. Repeat ἰδόκει with χρῆσθαι. — ἔπειτα δὲ responds to μὲν πρόωτον. — Ἐκρινον, sc. αἰτοῖ referring to οἱ Κύρου δοκούντων ἐν πελάγῃ γενέσθαι, § 1. — Ἰγγων is constructed with φιλομαθῆτατος and μελετηρότατος. S. § 185. — ταξικῆ; and ἀκοντίσως are in apposition with Ἰγγων.

6. Ἐπεὶ δὲ τῆ ἡλικίᾳ ἔπρεπε, but when he flourished, bloomed in age = when he was old enough (to engage in hunting and other manly exercises). The age to which allusion is here made was

eighteen, at which time the boys were numbered among the ἰσθηβοί. Cf. Cyr. I. 2. § 9, et seq. ἐπεὶ δὲ answers to πρῶτον μὲν, § 2. — καὶ — ποτὶ, and once. See N. on I. 5. § 7. — ἐπιφερομένην, rushing upon him. — ἔτερεσιν, 1 aor. act. of τρέω. — τὰ μὲν ἔπαθεν = he received those wounds. This appears from the next clause. — τέλος, at length. Cf. S. § 124. 1. — καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν, yet he made the one, who first came to his assistance, (to be pronounced) happy by many (in consequence of the gifts which he received from Cyrus) Cf. N. on I. 7. § 4 (end).

7. οἷς καθήκει, whose duty it is. — εἰς Καστωλοῦ πεδίον. Cf. N. on I. 1. § 2. — περὶ πλείστου ποιῶτα, he regarded it of the highest importance. Mt. (§ 589. 5) says that the idea of ἀντί seems here to be implied in περὶ. Cf. Vig. p. 253. III. — εἰ τῷ σπείσαιτο καὶ εἰ τῷ συνθῶιτο, if he made a treaty with any one, and if he entered into an agreement with any one. "Proprie spondal inimicitias et bella componunt; συνθῆκαι amicitias societatemque certis conditionibus paciscuntur." Krüg. For the form τῷ (= τινι), cf. S. § 69. 1; for συνθῶιτο, cf. Butt. § 107. III. 4; Thiersch § 121. 8. — μηδὲν ψεύδεσθαι is an accusative clause depending upon ποιῶτα. Cf. S. § 162. 3.

8. Καὶ γὰρ οὗς = διὰ τοῦτο, wherefore, on which account. — αὐτῷ — ἐπιτροπέμεναι. Leuncl. renders: quæ erant ejus curæ creditæ, i. e. which belonged to his satrapy. But not to speak of the article, which such a rendering would require to be repeated after πόλεις, reference is had here evidently to cities, which voluntarily placed themselves under the government of Cyrus. Cf. I. 1. § 6; 9. §§ 9, 12. The interpretation of Krüg. is therefore to be preferred: ejus fidei et imperio se committentes. So also Sturz and Poppo. — οἱ ἄνδρες. Repeat ἐπιτροπέμενοι. The sense is that the inhabitants of these cities, as communities and as individuals, confided in Cyrus. — εἴ τις. Cf. N. on I. 4. § 9. — παρὰ τὰς σπονδὰς, contrary to the treaty. σπονδή (from σπένδω, to pour), a libation. Hence σποδαί, a treaty or truce, as this was always made with libations. Cf. N. on VI. 1. § 5.

9. Τοιγαροῦν, therefore. According to Butt. (§149. p. 431), τοί is an ancient dative for τῷ, but is never used illatively except in the strengthened forms τοιγάρ, τοιγαροῦν, etc. Cf. Mt. § 627. — αἱ πόλεις, i. e. αἱ Ἰωνικαὶ πόλεις (I. 1. § 6). — φύγοντας. Cf. N. on I. 3. § 3. — προέσθαι 2 aor. inf. mid. of προτίμημι, to give up, betray. — ἐφοβῶντο αὐτόν. They were probably afraid of being punished, for having been confederate with Tissaphernes in banishing their fellow citizens. Cf. N. on I. 1. § 7.

10. καὶ γὰρ, *etenim, for.* — Ἱγγὲ ἐπεδείκνυτο καὶ Πλεγεῖν = Ἱγγὲ ἐπεδείκνυτο καὶ λόγῳ. — προοῖτο, sc. αὐτοῖς, i. e. the Milesian exiles. For the form προοῖτο (2 aor. opt. mid. of προήμι), cf. N. on συνθοῖτο, § 7, supra. — οὐδ' εἴ τι μὲν μείους γένοιτο, *not even if they should become still further diminished in number.* Butt. (§ 68. 5) says that μείων is employed for the idea both of *smallness* and of *fewness*. — ἔτι δὲ καὶ κάκιον πράξιαν, *and should be even more unfortunate.* κακῶς πράττω = ἀτυχεῖω.

11. φανερός δ' ἦν — νικᾶν πειρώμενος. Cf. N. on δηλός ἦν ἀνιῶμενος, I. 2. § 11. — τοσοῦτον χρόνον ζῆν ἔστε νικῶν, *that he might live so long as to overcome, or that he might live until he had overcome.* “νικᾶν sæpe vim præteriti habet.” Krüg. — ἀλεξιόμενος = παρ παρὶ referens, *giving like for like.*

12. Καὶ γὰρ οὐδὲν. See N. on § 8, supra. — πλείστοι δὲ αὐτῶ κ. τ. λ. The sense is: *there was no one man, at least of our times, to whom so many were ready to deliver up their treasures, cities, and persons.* τῶν is a genitive of the *whole* after ἐνὶ ἀνδρῶν. Cf. Butt. § 132. 4. 2. a; S. § 177. 1. ἐφ' ἡμῶν, *in our time.* Butt. (§ 147. p. 412) says that ἐπὶ τοῦ often specifies a *time* by means of something contemporary, especially persons. τὰ ταυτῶν σώματα = *their personal services.*

13. The fidelity of Cyrus to his friends, and his scrupulous regard for his word, having been descanted upon, the writer proceeds to notice his treatment of malefactors, and the honors and rewards which he bestowed upon the good. — Οὐ μὲν δὴ οὐδὲν, *by no means, least of all.* — τοῦτ' refers to the clause commencing with ὡς τοὺς κακοῦργους. — καταγελάειν, sc. αὐτοῦ, *to deride him* (by escaping punishment). Schneid. supplies τῶν νόμων. — ἀφειδίστατα πάντων ἐτιμωρεῖτο, *he of all (rulers) punished the most unsparingly.* For the construction of πάντων, cf. N. on τῶν, § 12, supra. — ἦν ἰδεῖν, *one could see.* For the construction, cf. N. on ἦν λαβεῖν, I. 5. § 2. — σιβωμένας ὁδοὺς, *public roads, literally, trodden* (i. e. much frequented) *ways.* — ποδῶν . . . στερομένους. Punishment by mutilation is still practised in many of the Eastern countries. Buttmann (Cf. § 114. p. 301) would read στερομένους, *being deprived of, being without*, when the state or situation of the subject as here, is to be expressed. Cf. N. on III. 2. § 2. For the construction of στερομένους with the genitive, cf. S. § 181. 2. — ἐγένετο, *it was in the power of.* — ὅποι. Herm. remarks that “κοῖ and ὅποι denote motion towards a place, but πῆ and ὅπη signify both motion towards the place, and rest in the place towards which the motion tends.” Cf. Vig. p. 153. — ἔχοντι ὅ τι προχωροῦσιν. Various interpretations have been given to this passage. Weiske translates: *cum secum* (Poppo, *ita ut secum*) *haberet*

quidquid commodum est. So Sturz and Bornemann. Yet Schneider remarks of Weiske's interpretation; "hæc equidem non inteligo magis quam græca," and adds, "mihi Xenophon de justa itineris causa et honesto profectiois prætextu loqui videtur." The evident design of the writer was to show the result of Cyrus's severity, viz. the freedom of the country from thieves and robbers. In what better way could this be illustrated, than by saying a person, who did no injury on his route, could travel anywhere in safety, and carry with him whatever he pleased? But Schneider, whose interpretation Krüg. follows, makes it the grand condition of safety, that the traveller should have a good reason for pursuing his journey, which making the clause in a manner epexegetical of μηδὲν ἀδικοῦντι, is perhaps the true sense.

14. γε limits the assertion here made to τοὺς ἀγαθοὺς εἰς πόλεμον. — μίητοι, yet, i. e. notwithstanding his severity towards malefactors, as just stated. — Πειθidas. Cf. I. 1. § 11. — Μυσοῦς. See I. 6. § 7. — αὐτός, i. e. Cyrus in person. — οἷς — τοίτους. For the sake of emphasis or perspicuity, the proposition containing the relative is often placed before the one containing the antecedent. Cf. S. § 150. 4. — ἧς κατεστρέφετο χώρας = τῆς χώρας ἣν κατεστρέφετο. Cf. N. on ὃ εἶχε σπάτιμμα, I. 2. § 1.

15. ὥστε φαίνεσθαι. For the construction, cf. S. § 220. 1. — τοὺς δὲ κακοὺς δούλους τούτων ἀξιῶν, to wish the cowardly to be their slaves. — Τοιγαροῦν. Cf. § 9, supra. — ἀφ' ὅσων, properly, freedom from envy, is here taken for that which removes envious feelings from the mind of the possessor, viz. abundance. — αὐτῷ — Κύρον. For the sake of emphasis, the pronoun is sometimes put before the proper name to which it refers, when no ambiguity results from the inversion. Cf. § 31, infra; II. 6. § 8.

16. Εἰς δικαιοσύνην, as it respects justice. For the use of εἰς by way of reference, cf. Mt. 578. 3. c. — γε μὴν (= πορτο. Sturz) serves here as a general connective. — εἰ τις. See N. on I. 4. § 9. For τις — τοίτους, cf. N. on I. 4. § 8. — φανερός γένοιτο — βουλάμενος. Cf. N. on δῆλος ἦν ἀνώμενος, I. 2. § 11. This construction occurs so frequently as to require no further notice except in special cases. — ἑπιδείκνυσθαι, to show himself (a just man). Krüger says this verb is placed absolutely in the sense of *se ostentare*, as in Ælian, V. H. IX. 36, Ψάλλης Ἀρτιγόρῳ ἐπεδείκνυτο. — περὶ παντός. See N. on § 7, supra. — ἐκ τοῦ ἀδίκου = ἀδίως. Cf. Mt. § 574; S. § 124. N.

17. Καὶ γὰρ οὖν. Cf. §§ 8, 12. — αὐτῷ, a dative of the agent. — διεχειρίζετο is in the passive voice, having ἄλλα for its subject. Some

make it in the middle, and treat αὐτῷ as redundant. — καὶ, and especially. This force is given to καὶ by the preceding ἄλλα. — στρατεύματι ἀληθινῷ, a true army, i. e. one which was brave, loyal, and under good discipline. Krüg. makes ἀληθινῷ = δικαίω, and opposed to τῷ ἔξασπαρητικῷ καὶ πλεονεκτικῷ. — χρημάτων, stipends, service-money. See N. on I. 4. § 12. — ἔπλευσαν. Between Greece and Asia Minor lay the Ægeum Mare, which the Greeks were obliged to sail over, in order to enter the service of Cyrus. — ἀλλ' ἐπεὶ, but because. See Mt. § 618; Butt. § 149. p. 423. — τὸ κατὰ μῆνα, the monthly.

18. Ἀλλὰ μῆν, furthermore. — τι αὐτῷ προστάξαντι καλῶς ἐπήνετηίεν, served him well, when he commanded any thing (to be done), or more briefly, faithfully executed his orders. Notice that the *protasis* (S. § 213. R.) here takes the optative, and the *apodosis*, the indicative. Cf. S. § 217. N. 4. — ἀχάριστον, unrewarded. Compound adjectives in ος have only two endings. Cf. Butt. § 60. 4; S. § 49. 2. — ἐπηγύεται παντός ἔργου, associates, aiders in every enterprise.

19. δέ continuative. — δεινόν, active, vigilant. — οἰκονόμον, a manager of household affairs, a steward; "one who has authority over the slaves or servants of a family, to assign their tasks and portions, with which was also united the general management of accounts." Rob. Lex. Here the word is used in a wider sense to designate the fiscal officer of a town or city, as a treasurer, *quæstor*. — ἐκ τοῦ δικαίου = δικαίως. — κατασκευάζοντά τε ἧς ἄρχοι χώρας = κατασκευάζοντά τε τὴν χώραν ἧς ἄρχοι (See N. on I. 2. § 1), improving the country which he governed. τε — καὶ connect κατασκευάζοντά and ποιούντα (S. § 228. N. 4), while the preceding καὶ serves to connect these clauses to δεινόν ὄντα οἰκονόμον going before. — προζόδους, revenue. Hesych. defines by κέρδους προςθήκη; Suidas, by εἰσφορά, εἰσοδος. — ἄν — ἀφελετο. Mt. (§ 599. a) says that ἄν with the imperfect indicative, expresses the repetition of an action, a habit; while the aorist denotes that the repeated action is always completed in a single point of time. ταύτην τὴν χώραν (Krüg. τι) is to be supplied with ἀφελετο, which takes two accusatives. Cf. S. § 165. 1. — ἠδέως, gladly, cheerfully. — ἄ = ταῦτα ἄ, of which ταῦτα is to be constructed with ἐκρυπτεν. Cf. S. § 165. 1. — ἧκιστα, very little = not at all. — φθονῶν — ἴφαινετο. Mt. (§ 549. 5) says that φαίνεσθαι in the sense of to seem, takes the infinitive, but in that of to be manifest, the participle. — τοῖς φανερώς πλουτοῦσιν is opposed to τῶν ἀποκρυπτομένων. — πειρώμενος. Supply ἴφαινετο from the preceding member. — τῶν ἀποκρυπτομένων = ἐκείνων οἱ ἀπεκρύπτοντο, sc. τὰ χρήματα.

20. Φίλους γε μὴν ὅσους ποιήσασκε, furthermore, as many as he made friends. For the construction, cf. S. § 166; for the use of the optative

cf. Mt. 527. 1; Butt. § 139. N. 6; S. § 216. 2. — *ικανοίς, suitable, fit.* — ὅ τι refers to *πράγματος* understood (S. § 150. 5), limiting *συνεργούς.* — *θεραπεύειν* depends on *κράτιτος*, and has for its object *τούτους*, the omitted antecedent of ὅσους. Cf. N. on οὓς — *τούτους*, § 14, supra.

21. αὐτό τοῦτο οὔπερ αἰτός ἔνεκα φίλων ᾗτεο δεῖσθαι ὡς συνεργοῖς ἔχοι. The order is, αὐτό τοῦτο ὡς ἔχοι συνεργοῖς (τοῦτου) οὔπερ ἔνεκα αἰτός ᾗτεο δεῖσθαι φίλων. Render, (it was) *for this* (purpose), *that he might have assistants, &c.* αὐτό τοῦτο refers to ὡς συνεργοῖς ἔχοι and serves to qualify the clause commencing with *καὶ αἰτός* (Cf. S. § 167), as showing the end or object of the assiduity of Cyrus in assisting friends. — *καὶ αἰτός*, (that) *he also.* — *τοῦτου* limits *συνεργός.*

22. εἰς γε ὧν ἀνήρ. Cf. N. on § 12. Krüg. thinks that ὧν should be rejected from the text. — *διὰ πολλὰ, sc. αἰτία, for many* (reasons). So Sturz. — *τρόπους, i. e. disposition, manners, habits, tastes, etc.*

23. εἰς πόλεμον, (of use) *for war*, viz. swords, helmets, bucklers, &c. So *εἰς καλλωπισμὸν* limits the other class of gifts to tunics, trowsers, golden rings, chains, &c. — *τομῆς* is here followed by two accusatives. Cf. S. § 166.

24. τὰ μεγάλα (= *μέγεθει δώρων*) *νικᾷν τοῖς φίλοις εὖ ποιοῦντα*, to which the article τὰ belongs, is the subject (S. § 159. 1) of *ἐστὶ* understood (S. § 157. N. 10), *οὐδὲν θαυμαστόν* being in the predicate. These words are found with a slight variation in Cyr. VIII. 2. § 13. τῇ ἐπιμελείᾳ answers to the question 'wherein?' and limits τὸ — *περιεῖναι.* See Mt. § 400. 7; S. § 197. 2. — *τῷ προθυμείσθαι χαρίζεσθαι, in his forwardness to oblige*, a dative clause connected to τῇ ἐπιμελείᾳ. — *ταῦτα* refers to τὸ — *περιεῖναι* and is used for the singular. Cf. Mt. § 472. 5.

25. *ἔπεμπε, used to send.* S. § 210. N. 2. — *βίβλος* is defined by Hesych., *στάμνος ὄτα ἔχων, an earthen jar with handles.* — For the construction of *οἶνον ἡμίδεις*, cf. S. § 181. 1; of *οἶνον ἐπιτίχοι*, cf. S. § 195. 1. — *τοῦτον οὖν σοὶ ἔπεμψε.* So compliments at the present time are usually presented in the third person. Notice the change to the *orat. recta.* — *σὶν οἷς* for *σὶν τούτοις οἷς.*

26. ἄρτων ἡμίσεια. This construction of the adjective in the neut. plur. with the genitive of a masc. or fem. substantive, is said by Mt. (§ 442. 4) to rarely happen. Cf. S. § 177. N. 4. — *τούτωρ.* S. § 179. 1. — *γεύσασθαι, to taste.* The middle with this sense is the more common use of *γεῖναι, I cause to taste.*

27. εἶη — *ἰδύνατο.* For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost § 122. I. 7. *ἰδύνατο* is in the imperf. to correspond with *εἶη*, which borrows its past time from *ἐκέλευε.* Cf. S. § 216. 3. *διὰ τὸ πολλοὺς ἔχειν ἰπηρετας, because he had many servants.*

— δὴ τὴν ἐπιμέλειαν. Some supply τὴν τῶν ὑπηρετῶν, others read τὴν (ταυτοῦ) ἐπιμέλειαν. But Krüg. says: “durum est utrumque. Ego interpretor, propter cuius rei causa ei ut principi prospiciebatur.” — ὡς — ἄγωσιν for ὡς ἄγοιεν. This change of mood gives great beauty and vividness to the expression. Cf. S. § 204. N. 1. — πεινώτεροι, sc. ἐκείνοι referring to τοῖς ἔπκοις.

28. *Εἰ δὲ δὴ ποτε*, if at any time, whenever. — μέλλοιεν ὄψεσθαι. A periphrastic future. — ἰσπουδαίολογεῖτο, he discussed important matters (with them). — ὡς δηλοῖη οἷς τιμᾶ, in order to show whom he distinguished. Rost (Gram. § 123. 3.) says, “the indicative stands in a relative proposition, when the verb of the principal proposition is a preterite, present or future, and an event is expressed as definite and unconditional.” — ἔξ ὧν ἀκούω = ἐκ τούτων ἃ ἀκούω. For the accusative after ἀκούω, cf. S. § 179. N. 1. ἀκούω = ἀκήκοα, when the thing heard is so notorious, that it may be known upon inquiry, by any one at the present time. Cf. Mt. § 504. 2; Krüg. N. on this word. — Construct οὐδένα with οὔτε Ἑλλήνων οὔτε βαρβάρων.

29. *Τεκμήριον δὲ* with *ἰστί* omitted, is a proposition by itself. Sometimes as here it is accompanied by *τόδε*. — *παρὰ μὲν Κύρου κ. τ. λ.* Mt. (§ 630. f.) says that γάρ in the new proposition after *τεκμήριον δε, σημεῖον δε*, etc., is sometimes wanting. See Butt. § 151. IV. 6. — *δούλου ὄντος*. Cf. I. 7. § 3. — *όντος*, i. e. Orontes. Hutchinson erroneously refers it to the king. — *ὄν* (= *ἐκείνον ὄν*) refers to the person, to whom Orontes intrusted his letter to the king. Cf. I. 6. § 3. — *παρὰ δὲ βασιλέως κ. τ. λ.* Cf. I. 7. §§ 2, 13; 10. § 6; II. 1. § 6. — *καὶ οὗτοι μέντοι*, and those too. — *ἂν — τυγχάνειν*, they would obtain. Cf. Mt. § 598. 1; S. § 220. 3.

30. *καὶ τὸ — γεγόμενον*, and that which took place, is the subject, and *μὴγα τεκμήριον*, the predicate, of this proposition. — *κρίνειν*, to select (with discrimination and judgment).

31. *οἱ παρ' αὐτὸν*. Schneid. conjectures that it should read *οἱ παρὰ αὐτὸν*. — *ὑπὲρ Κύρου*, for Cyrus, i. e. in his behalf, on his side. — *ἔχων καὶ τὸ στρατεύμα πᾶν*, with the whole army also.

CHAPTER X.

1. *Ἐνταῦθα δὲ* is here a formula of transition from the eulogy to the narration, which is resumed from chap. VIII. — *ἀποτίμνεται*. Plut. (Artax. 13) says, “according to the law of the Persians, the right hand and head were cut off, and Artaxerxes, having ordered the

head to be brought to him took it by the hair, which was long and thick, and showed it to the fugitives." — *διώκων εισπίπτει*. The singular is employed here, because *βασιλείς* is the principal subject. So *Βασίδας μὲν οἶν καὶ τὸ πλῆθος εὐθίς ἄνω — ἐτράπετο*, Thuc. IV. 112, — *ἵταται*, *stand their ground*. — *στρατοπέδου*, i. e. the place where the haggage, beasts of burden, attendants, &c., of the army remained during the fight. — *εἰς τὸν σταθμόν*, i. e. the place where they had encamped the preceding night.

2. For the signification of *καὶ* after *τά τε ἄλλα πολλὰ*, cf. N. on I. 9. § 17. — *τὴν Φωκαίδα*, *the Phocæan*. Her name was Milto, but Cyrus called her *Aspasia*, because she resembled in wit and beauty, the celebrated mistress of Pericles. — *τὴν — λεγομένην = ἐκείνην ἣ ἐλέγετο* (S. § 140. 3), of which equivalent, *ἐκείνη* is in apposition with *παλλακίδα*. — *σοφὴν*, *wise, intelligent*. So Hesych. defines *σοφός* · *φρόνιμος*.

3. *Ἡ δὲ Μιλησια*. "Hujus nomen ignoramus nisi forte ἡ *Μιλησια* in proprium cessit." Weiske. Cf. V. 2. § 29. — Krüg. conjectures that ἡ *νεωτέρα* is spurious. — *γυμνή*, i. e. having nothing on but the tunic, which fitted close to the body. "sine veste exteriore." Poppo. — *πρὸς τῶν Ἑλλήνων*. Schneid. with Weiske makes this stand for *πρὸς τὸ τῶν Ἑλλήνων στρατόπεδον*. Muret. and Steph. supply *σταθμόν*. It is better however, with Born. and Krüg. to make *πρὸς τῶν Ἑλλήνων* οἱ = *πρὸς τούτους τῶν Ἑλλήνων* οἱ. — *ἀντιταχθέντες* here stands for *ἀντιταξάμενοι*. — *οἱ δὲ καὶ αὐτῶν*, i. e. the Greeks. — *ταύτην* refers to ἡ *Μιλησια*. — *ἐντος αὐτῶν*, *within their ranks*. Sturz and most of the German editors translate *in castris eorum*. Hutch. takes *ἐντος* as absolute, and connects *αὐτῶν* with *χρήματα*, a construction too forced and unnatural to be admissible. — *ἴσως*. The repetition of this word shows the completeness of the act spoken of.

4. *διάσχον ἀλλήλων*, *were distant from each other*. For the construction, cf. Mt. § 354. a. — *οἱ Ἕλληνες* refers to the main army of the Greeks. — *οἱ μὲν*, i. e. the Greeks. "Sic sæpiissime Græci ὁ μὲν ad propius, ὁ δὲ ad remotius nomen referunt." Krüg. So the Latins sometimes employ *hic — ille* for *ille — hic*. Cf. And. and Stod. Lat. Gr. § 207. R. 23. — *ὡς πάντας νικῶντες*, *as if they had conquered all* (the enemy), whereas the right wing of the king's army was victorious. — *οἱ δὲ* refers to *βασιλείς*, sc. *οἱ οὖν αὐτῶ*. — *ὡς ἤδη πάντες νικῶντες*, *as if they were all conquerors*, whereas, their left wing was fleeing before the victorious Greeks.

5. *Ἦ αὖ*, *on the other hand*. — *Τισσαφρόνους*. For the construction, cf. S. § 179. N. 2. — *το καθ' αἰτούς*, sc. *στράτευμα* or *μέρος*. — *πλησιαίτατος*. Cf. I. 8. § 4. It speaks highly for the discipline of the Greeks, that in the pursuit the original order of battle was not

essentially disturbed. — *εἰ πίμποιεν*. In past actions *εἰ*, *whether*, takes the optative without *ἄν*. Mt. § 526. — *ἀρήξοντες* = *βοηθήσουρες*, *to succor, to defend*. For the construction, cf. S. § 222. 5.

6. *Ἐν τούτῳ* (sc. *τῷ χρόνῳ*, Mt. § 577. 2), *in the mean time*. — *ὡς ἰδόμεναι* is to be taken with *ἔπισθεν*. — *συστραφέντες*, *having closed up their ranks*, which had probably become somewhat relaxed in the pursuit. Hesych. defines *συστραφέντες*· *συνελθόντες*. Phavor. says, *συστρέφονται οἱ στρατιῶται, ἐπειδὴν ὑπὸ τῶν πολεμίων σκεδασθέντες αὐθις περιαθῶσι στρέφεσθαι*. Schneid. from the Paris and Eton MSS. edits *στραφέντες*. So Dind., Born., and Pop. But the idea of *facing about*, as Krüg. observes, “*et sponte intelligitur et verbis παρασκευάζοντο — δεξόμενοι significatur.*” — *παρασκευάζοντο ὡς ταύτῃ προσιόντος καὶ δεξόμενοι*, *in the expectation that the king would advance in this direction* (where the Greeks were halting), *prepare to receive* (him). For this use of *ὡς*, cf. N. on I. 1. § 10; 4. § 7; of *ταύτῃ*, see S. § 123. The common reading *προσιόντες*, is pronounced by Zeun- to be without meaning. As instances in which *καί* connects participles having different cases, Krüg. cites Herod. VI. 126, *Ὀλυμπίων ἰόντων καὶ νικῶν*; Thucyd. VIII 106, *ἀφικομένης τῆς νεῶς καὶ — ἀκοίσαρτες*. — *ἧ δὲ παρήλθεν ἔξω τοῦ εἰωνύμου κέρατος, ταύτῃ καὶ ἀπηγάγεν*, *but in the same direction in which he came* (viz.), *without the left wing* (of the Greeks. Cf. I. 8. § 23), *he also led* (his forces) *back*. For the adverbial pronouns *ἧ* — *ταύτῃ*, cf. S. § 123. The Greeks supposed that the king would march directly against them, but instead of inclining to the river, as he must have done in that case, he took the same line of direction in which he first came to battle. — *αὐτομολήσαντες*. When the battle turned so decidedly in favor of Cyrus, as it did at first, great numbers probably deserted what appeared to be the hopeless fortunes of the king. Cf. N. II. 1. § 6.

7. This section, with the following one, is parenthetic, being inserted in order to explain how it happened, that Tissaphernes had joined the king. It commences therefore with *γὰρ illustrantis* (See N. on I. 6. § 6). — *συνόδῳ*, *encounter*. — *διήλασε*, *he charged through*. The light armed troops of the Greeks, were posted with the Paphlagonian horse (Cf. I. 8. § 5) upon the extreme right of the army, i. e. upon the bank of the river. Hence in making his charge through the Grecian ranks, Tissaphernes wisely shunned an encounter with the heavy armed, by keeping close to the stream. — *αὐτοῖς*, i. e. Tissaphernes and his band. Cf. N. on *οἱ δὲ*, § 4, supra. — *φρόνιμος*. By a skilful separation of his lines, Episthenes not only lost none of his men in this desperate charge of Tissaphernes, but was even able to do mischief to the enemy.

8. *ὡς μείον ἔχων ἀπηλλάγη*, *inasmuch as being worsted he departed*

(from the contest). — ἀναστρέφει. He had no disposition to pass again through the Grecian columns. — συντυγχάνει, falls in with. — ὁμοῦ, together, in company. — συνταξάμενοι, in battle array.

9. Ἐπεὶ δ', but when. The narration, interrupted by the digression respecting Tissaphernes, is here resumed. — κατὰ, opposite to. — τὸ εἰσώνυμον — κέρασ, the left wing, as the army was first drawn up (Cf. I. 8. § 4), but now the right wing, in consequence of their having faced about to receive the king, who was coming up in their rear. — μὴ προσάγειν. Cf. N. on I. 3. § 17. — περιπτύξαντες. The verb πτύσσω signifies to fold up, as a book, Luke 4: 20; as clothes, Odys. I. 439; to clasp the hands, Œdip. Col. 1611. Hence περιπτύξαντες signifies having infolded = having surrounded; and ἀναπτύσσειν τὸ κέρασ, to extend (literally to unfold) the wing. — ποιήσασθαι ὀπίσθεν τῶν ποταμών, to place (S. § 207. 2) the river in their rear, i. e. to form the line of battle parallel with the river. These evolutions were designed to prevent the left wing of the Greeks from being surrounded, had such been the intention of the king. But doubtless nothing was farther from the thoughts of the king, than hemming in a body of men so formidable as the Greeks. His intention evidently was to gain a position between the Greeks and his capitol, to which he could retreat in case the enemy were victorious.

10. Ἐν ᾧ (sc. χρόνῳ, Mt. § 577. 2), whilst. — καὶ δὴ (= ἤδη. So Hesych.), forthwith, immediately. The sense is, that while the Greeks were deliberating in respect to a change of position, the king's movement was such, as to render the contemplated evolutions unnecessary. παραμειψάμενος = παρελθὼν, having passed by the left wing (now the right wing) of the Greeks. So Krüger and Poppo. But Hutch., and with him Zeune and Sturz, connect παραμειψάμενος with τὴν φάλαγγα, and render: phalangis forma in eandem (quam prius habuit) permutata. — εἰς τὸ αὐτὸ σχῆμα κατίστησεν ἐναντίαν τὴν φάλαγγα ὡσπερ τὸ πρῶτον μαχοῦμενος συνήει, having drawn up his army opposite (to the Greeks), in the same order in which he first came to battle. τὸ πρῶτον. Cf. S. § 141. N. 1. For the construction of μαχοῦμενος, cf. S. § 222. 5. — πολὺ ἔτι προθυμότερον, with much greater ardor. They had learned the weakness of the enemy.

11. δ' αὖ, but again. So Phavor. αὖ, πάλιν, αὖθις — οὐκ ἔδραστο, did not receive them, i. e. did not stand to receive the attack of the Greeks, but turned the back and fled. — ἐκ πλείονος, sc. διαστήματος, from a longer distance, i. e. the distance between them and the Greeks, when they began to flee, was greater than in the former engagement, which is equivalent to saying, they fled sooner than before.

12. ἰπῆρ, over, above. — γήλοφος, an eminence, a hill. — ἐφ' οὗ, upon which. — ἀνεστράφησαν, they (halted and) faced about. Poppo says, "ἀναστρέφασθαι et commorandi et se convertendi notionem habet." So also Weiske and Krüg. translate: *conversi steterunt*. It is difficult to see how Schneid. could render this passage, as he has, *ad quem collem conversi in fugam profecti erant*. — οἱ ἀμφὶ βασιλεία. Cf. N. on I. 8. § 1. — πεζοὶ μὲν οὐκ ἔτι, not the infantry, (literally, no longer on foot,) i. e. the infantry decamped, and the cavalry alone occupied the hill. — Weiske explains ὥστε τὸ ποιούμενον μὴ γινώσκειν, ut Græci non possent intelligere quid pedites post collem agerent. — ἐπὶ πέλτης. Dindorf adds, ἐπὶ ξύλου, in place of which Hutch. suggests ἐπὶ ξυστοῦ. Render ἐπὶ πέλτης ἀνατεταμένον, (with its wings) extended upon a spear.

13. δὴ καὶ. See N. on § 10. — τὸν λόφον, i. e. the γήλοφος spoken of in the preceding section. — ἄλλοι ἄλλοθεν, some in one direction and some in another, or as we say, helter-skelter. Sturz remarks that ἄλλοθεν seems to be put here for ἄλλοθι. But Krüg. makes the places round about the hill, the stand-point of observation, and paraphrases: ἄλλοι ἄλλοθεν ἤλθον λείποντες τὸν λόφον. — ἐπιλοῦτο δ' ὁ λόφος τῶν ἰππέων. The gradual decrease of numbers on the hill, until it was entirely deserted by the king's troops, is finely expressed in this and the following clause. So Lion remarks, "verbum λείπονται initium fugæ, ἐπιλοῦτο ulteriorem progressum, et τέλος finem indicat."

14. ἐπὶ τὸν λόφον, upon the hill = up the hill. — ὑπὸ αὐτὸν, under it = at the foot of it. So Mt. (§ 593. c.) says that sometimes ὑπό is found with the accusative, in answer to the question 'where?' — ἐπὶ τοῦ λόφου = ἐπὶ τοῦ λόφου, upon the hill. — τί ἐστιν, sc. ταῦτα. Cf. Mt. § 488. 7.

15. Καὶ, and so. — ἀνὰ κράτος. Cf. N. on I. 8. § 1. — Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδίετο, and the sun was nearly setting when these things took place. Cf. Mt. § 620. a.

16. Θίμενοι τὰ ὄπλα ἀνεπαύοντο. Hutch. translates: *sub armis conquiescebant* (Cf. Cæs. Bel. Civ. I. 41), *rested under arms*. This is evidently the sense, as the army halted only for a few moments, while the leaders consulted in respect to the place of encampment for the night. — παρεῖη is adopted, on the authority of Schneid., by Dind., Born., and Krüg., for the common reading παρήει. But inasmuch as παρεῖναι corresponds with πέμπει (II. 1. § 2), better than παρῆναι, Poppo thinks that if the vulgar reading is to be changed, (which he deems unnecessary, the indicative and optative being frequently intermixed, Mt. § 529. 5; Rost § 122. I. 7,) it should be παρῆοι. — ἤδεσαν αὐτὸν εἰ θνητότα = ἤδεσαν ὅτι αὐτὸς ἔτι θνήκει. Cf. Mt. § 548. 2;

S. § 22 2.3. — εἰκαζον, *they conjectured*. — ἢ καταληφόμενον τι προ-εληλακίαι, *or that he had gone forward to take possession of some post or fortress*.

17. καὶ answers to ἅμα μὲν, § 16. — αὐτοῦ. Cf. N. on I. 3. § 11. — δόμπηστον, *supper time*. So Hesych. defines δόμπηστος (as it is sometimes written), ὥρα τοῦ δείπνου.

18. ἄλλων χρημάτων. Cf. N. on I. 5. § 5. — εἴ τι = ὅ τι, *whatever*. Cf. N. on I. 4. § 9. — καὶ ταύτας, *even these*. The pronoun is employed here, because τὰς ἀμιάξας, to which it refers, is separated by intermediate clauses from διήμψασαν upon which it depends. Cf. S. § 149. N. 3.

19. ὥστε introduces the consequence of what has just been detailed. — ἀνάμιστοι, *without dinner* — πρὶν γὰρ δὴ καταλιῶσαι τὸ σιγή-τευμα πρὸς ἄμιστον, *for before the army halted for dinner*.

BOOK II.

CHAPTER I.

1. Ὡς μὲν οἶν, *how, by what means*. The exordium of most of the following books, contains a similar recapitulation of preceding events.

— ἡθροίσθη Κύρῳ τὸ Ἑλληνικόν = Κύρος ἡθροίσει τὸ Ἑλληνικόν.

— ὁπότε, *when*. Cf. S. § 123. — ἀνόδω = ἀναβάσει. Cf. N. on ἀναβαίνει, I. 1. § 2. The descent to the sea-coast is called (V. 5. § 4) κατάρσις. Cf. II. 5. § 22. — ἰλθόντες = ἀνελθόντες. — ἰκομήθησαν = τὴν νύκτα διεγέροντο, I. 10. § 19. — πάντα νικῶν. "In consequence," says Mt. (§ 409. 3), "of the phrase μάχεσθαι μάχην, the place of the conquest, or the nature of the combat, is put in the accusative with the intransitive νικῶν, *to conquer*. Cf. S. § 164. N. 2.

— τῷ ἔμπροσθεν. Cf. S. § 141. 1.

2. Ἀμα δὲ τῇ ἡμέρᾳ, *as soon as it was day, at day-break*. Cf. N. on I. 7. § 2. — σηματοῦντα, fut. part. of σημαίνω. For its construction, see S. § 222. 5. — Ἔδοξεν οὖν αὐτοῖς. See N. on I. 2. § 1. — συσκευασαμένοις and ἐξοπλισαμένοις belonging to the omitted subject προῖέναι, are put in the dative by attraction (Cf. Rost § 127) with αὐτοῖς, to which the subject of the infinitive refers. This kind of attraction is sometimes omitted, as in Ξενοῦ . . . ἦκειν παρήγγειλε λαβόντα τοὺς ἄνδρας, I. 2. § 1. — ἃ εἶχον = ταῦτα ἃ εἶχον. — ἕως Κύρῳ συμμίξειαν, *until they should join Cyrus*. Mt. (§ 522. 1) says that if the principal action is past, ἕως after preterites takes the optative without ἄν.

3. Ἦδη δὲ ἐν ὀρμῇ ὄντων = *but just as they were ready to march*: literally, *but when they were in motion* (to depart). For the omission of the subject of ὄντων, cf. N. on I. 2. § 17. — γεγονὼς ἀπὸ Δαμαράτου, *being a descendant of Damaratus*. For the time of γεγονὼς (2 perf. part. of γίγνομαι), cf. S. § 209. N. 4. For the manner in which Damaratus was defrauded of the kingdom of Sparta by Cleomenes, see Clas. Dict. — Γλοῦς. Cf. S. § 46. N. 4. — τεθνήκειν, *was dead*: properly, *is dead* (S. § 118. Θ), but as it is used for τεθνήκει (S. § 216. N. 5), its time is determined by the context (S. § 209. 1).

— ὠρμῶντο. The preceding day's-march was not completed in consequence of the battle, and hence the verb is put in the imperfect.

— λέγοι, sc. Ἀριαῖος. — τῇ δὲ ἄλλῃ, sc. ἡμέμῃ borrowed from the preceding clause. — ἀπιέναι — ἐπὶ Ἰωνίας, *he would return to Ionia* — *he would set out for Ionia*. — φάτη, *that he declared, affirmed,* a stronger expression than λέγοι. — Ταῦτα ἀκούσαντες, *when they heard these things*. Cf. S. § 222. 1. — βαρέως ἔφερον. Cf. N. on I. 3. § 3. — Ἄλλ' ὠφελε μὲν Κῦρος ζῆν, *O that Cyrus were alive*. ὠφελον, 2 aor. of ὀφείλω, always expresses a wish, and with the infinitive is frequently preceded by the particles ὡς, εἰ γάρ, εἴθε or αἴθε. See Butt. § 150 p. 437; Mt. § 513. Obs. 3; S. §§ 118. O: 217. N. 3. — ἡμεῖς γε, = whatever may be the result of the engagement in other parts of the field, *we at least, &c.* Cf. N. on I. 3. § 9 (end). — εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα, *unless you had come we should have marched*. For the use of the indicative in the protasis, and with ἄν in the apodosis (S. § 213. R.), when both are past actions, cf. Mt. § 508. b; Butt. § 139. 9. 4; S. § 213. 5. — τὸν βασιλειον καθιεῖν αὐτὸν, *that we will place (literally, cause to sit, S. § 118, καθίζω) him as king*. For the construction, cf. S. § 166; for the form of καθιεῖν, cf. S. § 102. N. 1. — τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν ἐστὶ, *for it is the right of those who gain the battle to rule also, or more briefly, the right to govern belongs to the conquerers*. For the construction of τῶν — νικῶντων, cf. S. § 175; of μάχην, see N. on § 1, supra. Dindorf from the Vat. and Eton MSS. reads μάχη, but μάχην is justly preferred by Born., Pop., and Krüg.

5. τοὺς ἀγγέλους, i. e. Procles and Glus. — αὐτὸς ὁ Μίτων, *Me non himself, i. e. of his own accord*. So Sturz, "*sua sponte*." — ἐβούλετο, sc. ἴναί. — ξίφος. Cf. N. on I. 1. § 10.

6. περιέμενε. The Eton MS. has περιέμεινε, which Born. follows, but Belf. well remarks, "the end of the expectation is not yet seen, as it would be in περιέμεινε. — ἐπορίζετο σίον, *procured for itself provisions*. Cf. S. § 207. 1. — κόπτορες takes the gender implied in στρατεύματα with which it agrees (S. § 137. N. 2), and is put in the plural because its noun is a collective one. Cf. S. § 137. 3. — φάλαγγος is here used of an army *non instructus*. — Krüg. makes οὐ = ἐκείσε οὐ. For the relative adverb οὐ, cf. S. § 123. — ἠνάγκασον. Cf. N. on ἦσαν, I. 1. § 6. — ἐκβάλλειν, sc. ἐκ τῶν χειρῶν. So Born. "*Sed cum*" says Krüger, *sagittas non manibus tenerent, cogitare mallet ἐκ τῶν φαρετρῶν*." When the Greeks charged the left wing of the king's army, it would appear that many came over from the enemy without striking a blow. These deserters, being compelled to throw down their weapons, in order that they might be deprived of the power to do harm, passed into the rear of the Greek

army, where they were found and retaken by the king, when he approached the Greeks, ὡς ἐδόκει ὀπισθεῖν (I. 10. § 6). The fact that these deserters were reunited to the king's army, is enough to show the incorrectness of interpreting ἐκβάλλειν, *to pull out*, sc. from the ground.

— φέρεσθαι, *to carry away* (for fuel). This verb, which Muretus omits, is to be constructed with πέλειται, as well as with ἄμαξαι. — ἔρημοι, *empty*, their contents having been plundered by the king's forces. Cf. I. 10. § 18. Some with less reason refer it to the waggons, whose draught animals had just been slaughtered for food.

7. πλήθουσεν ἀγοῶν. Cf. N. on I. 8. § 1. — ἐντίμως ἔχων. Cf. N. on I. 1. § 5. — προσεποιεῖτο, *he pretended, claimed to himself*. The implication is, that he was far less skilled in the science of military affairs than he claimed to be. — For the construction of ἐπιστήμων — τῶν, cf. S. § 185. — ἀμφι = *pertaining to*. — τάξεις, *tactics*, i. e. the arrangement of troops in the various orders of battle. — ὀπλομαχείαν, *exercise of arms*, especially, as the etymology of the word shows, of those weapons used by heavy-armed soldiers.

8. ἐπεὶ νικῶν τυγχάνει, *since he happens to be victor* = since by the fortune of war he is victorious. — θύραξ. Cf. N. on I. 9. § 3. — εὐρίσκεσθαι (i. e. πειρᾶσθαι εὐρίσκεσθαι. So Krüger) is here in the middle voice with the signification, *to find for one's self* = *to acquire, obtain*, and is used *transitively* (S. § 207. 2), having for its object ἃν τι (= ὅ τι, *whatever*) δύνωνται ἀγαθόν. Cf. S. § 162. 3. δύνωνται, sc. εὐρίσκεσθαι, borrowed from the preceding clause. Sturz supplies πράττειν, and renders, *efficere possint*.

9. βαρῆως μὲν ἤκουσαν, *heard with indignation*. — ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδιδόναι, "*that it was not for conquerors to surrender their arms*." Felton. For the construction of τῶν νικῶντων, cf. N. on § 4, supra. See also S. § 140. N. 3. — κάλλιστόν τε καὶ ἀριστόν. A common formula signifying, according to the connexion in which it stands, what is *good, honorable, becoming, fit, &c.* Here it denotes that which is conducive to the general interests of the army. "καλὸς καὶ ἀγαθὸς proprie dicitur sic, ut ἀγαθὸς ad animi virtutem et probitatem pertineat, καλὸς autem ad actiones externas, etiam ad generis nobilitatem, divitias, valetudinem, et alia talia refertur." Sturz. — τὰ ἱερὰ ἐξηρημμένα, *the entrails which had been taken out* (of the victim). This sentence is parenthetic.

10. πρεσβύτατος ὢν. It is probable that Sophænetus was absent from this conference), since he is said (V. 3. § 1; VI. 5. § 13) to be the oldest of the generals. — πρόσθεν — ἦ, *before* — *that, sooner* — *than*. — αἰτεῖ. Cf. κελεῖν παραδόντας τὰ ὄπλα, § 8, supra. — τί δὲ αὐτὸν αἰτεῖν; = οὐ δὲ αὐτὸν αἰτεῖν. For the construction of τί, cf. S. § 167. R. — καὶ οὐ (Krüg. ἀλλ' οὐ) λαβεῖν ἐλθόντα, *and not*

rather to come and take them (by force). λαβεῖν is opposed to αλτεῖν. — τί ἔσται τοῖς στρατιώταις, *what reward the soldiers shall have* (in return for their arms).

11. Construct αὐτῶ with ἀρτιποιεῖται. — ἡμᾶς ἑαυτοῦ εἶναι, *that you are his*, i. e. his servants, property. — ἐντός, *within*, i. e. enclosed by. — ὅσον οὐδ' εἰ παρέχοι ἡμῖν δύναισθ' ἂν ἀποκτεῖναι, *more than you could kill, if he should even deliver them up to you*: literally, *as many as you could not kill*. &c.

12. Θεόπομπος. Some MSS. have Ξεροφῶν, which Hutch. and Krüg. have followed, but Θεόπομπος has the suffrage of the most judicious critics in its favor, and is best sustained by manuscript authority. — ἀμετή, *valour*. — Construct ἂν with χεῖσθαι, and also the next ἂν with στερηθῆναι. Cf. N. on I. 3. § 19. — στερηθῆναι. Supply οἴομεθα from the preceding clause. — Μὴ οὖν οἶον, *think not then*. For the construction, cf. S. § 218. 2. — ἡμᾶς understood is the subject of παραδώσειν. — σὺν τούτοις, sc. ὅπλοις. — περὶ τῶν ἡμετέρων ἀγαθῶν μαχοίμεθα, i. e. so far from giving up what we possess, it is our intention to acquire by conquest all your possessions.

13. φιλοσόφῳ, i. e. says Krüger, ἀδολεσχοῦντι ἃ ἡ ἀλήθεια ἐλέγχει. Reiske, cited by Born., appends to φιλοσόφῳ: *quia sæpius τὸ ἀγαθὸν crepabat et τὴν ἀμετήν*. — ἴσικας, *you resemble*, 2 perf. of εἶκω, with the signification of the present. Cf. S. § 209. N. 4. — ὃ νεανίσκει, *O young man*. Phavorinus defines νεανίσκος· ἀπὸ ἐτῶν εἰκοσῆτριῶν ἕως ἐτῶν τριάκοντα τεσσαρῶν, ἢ τεσσαράκοντα ἐτῶς. Hippocrates assigns it to the fourth place in his seven ages, and extends it to the thirty-seventh year. Xenophon was upwards of 40 years old at this time, yet if MS. evidence would permit the substitution of his name instead of Θεόπομπος, his age would be no valid objection, since his personal appearance, described by Laertius, εἰδειστάτος εἰς ὑπερβολήν, *beautiful to an eminent degree*, might lead Phalinus to suppose him younger than he really was. Sturz regards νεανίσκει in this place, as an ironical or contemptuous epithet = *rash, unskilful*. So Hesych. defines νεανίσκος· νῆπιος. — ἴσθι — ὦν. Cf. N. on I. 10. § 16. — ἀνόητος, literally, *without understanding*, = *foolish, simple*. But lest this should seem to make Phalinus utter an offensive sentiment, which would not promote the object of his mission, it may be remarked, that ἀνόητος, μωρός, etc., were by no means as harsh epithets with the Greeks as they are with us.

14. ἰπομαλακίζομένους, *gradually softening*. The hopes of the Greeks, so suddenly crushed by the untimely death of Cyrus; their great distance from home; and their destitution of the means of subsistence, must have depressed to a greater or less extent, the minds especially those of a more timid or despondent temperament.

— ὡς καὶ — καὶ, *as* — *so also*. The first καὶ of this formula is pleonastic, so far as its translation into English is concerned (Cf. Mt. § 620. b); the latter καὶ = οὕτω (See Mt. § 620. d. 2). — πολλοῦ ἄξιον, *very useful*. Cf. N. on I. 3. § 12. — εἴτε — εἴτ', *whether* — *or*. — ἄλλο τι, *in something else*. For the construction, cf. S. § 167. — θέλοι. Krüg. edits βούλεται, but apart from the MS. authority in favor of θέλοι, as denoting *purpose* or *design* its meaning is better suited to this passage than that of βούλεται, which is merely expressive of *wish* or *inclination*. Cf. Butt. Lexil. No. 35. — ἐπ' Αἴγυπτον. Cf. II. 5. § 13; Diod. XI. 71. — συγκαταστρέψαιτ' ἂν αὐτῷ, *they would assist him in subjugating it, i. e. Egypt*. Cf. N. on I. 5. § 7 (end).

15. ἀποκεκριμένοι εἶν has a middle signification. Cf. Mt. § 493. d; Butt. § 136. 3. — ἄλλος ἄλλα λέγει, *one says one thing; another, another*. λέγει takes its number from ἄλλος, which is in apposition with οὗτοι, the proper subject of the verb. Cf. Mt. § 302. a. *Obs.* Clearchus addressed his inquiry to his fellow-commanders, but Phalinus apparently having become somewhat impatient and out of humor with them, does not wait for their answer, but asks Clearchus to deliver his sentiments. Whether he had more reason to be satisfied with the Spartan's reply, will appear in the sequel. — εἰπὲ τι λέγεις, *tell (us) what you have to say* = declare your opinion in reference to this matter.

16. ἄσμενος = ἀσμένως. Cf. Butt. § 123. N. 3. — οἱ ἄλλοι, i. e. those, who were present at the conference. Supply ἄσμενοι ἰσράασι from the preceding clause. — καὶ ἡμεῖς, sc. Ἕλληνες ἰσμεν. — τοσούτοι — ὅσους, *as many as* = *all whom*. Cf. S. § 73. 1. — τοιούτοις δὲ ὄντες πράγμασι, *being in such difficulties*. "in quibus periculis versati." Krüg. — συμβουλευόμεθά σοι, *we ask your advice*. In the active voice, this verb signifies *to give advice*, in the middle, *to consult* or *ask advice*. The Latins express this difference by *consulere alicui*, and *consulere alicquem*. — περὶ ὧν = περὶ τούτων ἅ.

17. πρὸς θεῶν. Cf. N. on I. 6. § 6. — κάλλιστον καὶ ἀριστον. Cf. N. § 9, supra. — ἀταλεγόμενον. This reading is adopted by Hutch., Dind., Pop., and Krüg., instead of ἂν λεγόμενον, which Weiske and some others prefer. Morus thinks it should read χρόνον ἅπαντα λεγόμενον, to which conjecture, Bornemann says, the more frequently he considers the passage the more he is disposed to incline. As it respects the grammatical construction, it may be classed with the examples, which Mt. (§ 564) calls nominative absolute; but which Butt. (§ 145. N. 7. 2) regards as accusative absolute, and may here be resolved by ὅτε, or ἐπειδὴ with the finite verb. Render εἰς τὸν ἰκεῖτα χρόνον ἀταλεγόμενον, *when in after time it shall be repeated*. Cf. Mt. § 565;

S. § 168. N. 2. — συμβουλευομένοις συνεβούλευσεν. Notice the distinction between the active and middle, referred to in the preceding section.

18. ταῦτα ὑπήγετο is thus paraphrased by Krüger, "*his dictis eum furtim ad suas rationes traducere conabatur*. The mind of Clearchus was made up as to the demand of the king, and yet he wisely thought it advantageous, to draw from the emissary advice contrary to the terms of his commission. He therefore adjured him as a Greek to give such counsel, as would be honorable and befitting the present emergency. — ἰποστρέψας, literally, *having turned around* = *having eluded* (the snare set for him). — παρὰ τὴν δόξαν αὐτοῦ, *contrary to his* (Clearchus's) *expectation*.

19. μὴ παραδιδόναι = μὴ παραδοῦναι. Cf. Butt. § 137. 5; Mt. § 501; S. § 212. 2. — μηδεμία — ἑλπίς, *not even one hope*, opposed to τῶν μυυίων ἑλπίδων μία of the preceding member. — σώζεσθαι, *to save yourselves*. Cf. S. § 207. 1. — ὅπη δυνατόν, *in whatever way possible*.

20. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις, = *well then, this is your advice*. Butt. (§ 149. p. 428) says that ἀλλά stands in an abrupt manner at the beginning of paragraphs, having somewhat the sense of our familiar expressions, *well, indeed, truly*. — πλείονος — ἄξιος, *worth more* = *of more value*. Cf. N. on I. 3. § 12. Leonidas is said by Diod., to have given this truly Laconic answer to Xerxes at Thermopylae.

21. Phalinius now begins to change his tone. At first the Greeks are to surrender their arms, and go as suppliants to the gates of the king (Cf. § 8), but finding them resolute, he proposes, as the only condition on which peace will be granted them by the king, that they shall neither advance nor retreat, but stay where they are. — αὐτοῦ. Cf. N. on I. 3. § 11. — περὶ τούτου, i. e. this mandate of the king. — ὡς πολέμου ὄντος, *that war is* (determined upon by you). For the construction, cf. S. § 192. R. 2.

23. οὐ διεσήμαρε, *he gave no intimation*. This dialogue between Clearchus and Phalinius is very amusing. The haughty message which the envoy first delivered, the lowering of his terms, when he found that the Greeks would not deliver up their arms, and finally his fruitless efforts to obtain from Clearchus any intimation of his future design, are all sketched with life and spirit. We can readily conceive, how crest-fallen the ambassador must have taken his leave.

CHAPTER II.

1. οἱ σὺν αὐτῷ, i. e. his colleagues in the embassy. — βελτίους, = higher in rank and influence. — οἷς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, who would not bear his being king, or that he should be king. For the construction of οἷς — ἀνασχέσθαι, cf. Mt. § 538; of ἀνασχέσθαι αὐτοῦ, S. § 179. 1. ἀνέχεσθαι τινος, to bear any thing, as opposed to ἠττάσθαι τινος, to succumb to any thing, is placed by Mt. (§ 358), under the head of “verbs signifying to surpass or to be inferior to, followed by the genitive.” — ἤδη, forthwith. — τῆς νυκτός = ταύτης τῆς νυκτός, this very night. — ἀπίεσαι has αὐτὸς (= ταυτὸν, Cf. S. § 158. N. 2) for its subject.

2. ὅποιον — τι = ὅ τι, whatever.

3. ἤδη ἡλίου δύνοντος, the sun now going down = it being now sunset. — Ἐμοὶ — θυομένην ἵεσαι, as I was sacrificing in order to go. The infinitive here marks the end or purpose of the action expressed by θυομένην. Cf. Butt. § 140. 2; S. § 219. 2. Prof. Felton renders: sacrificing to know whether or not to march. It was customary to perform a sacrifice for this purpose, before undertaking any military expedition. Krüger and Poppo, after Schaefer, construe ἵεσαι with ἐγγίγντο τὰ ἱερά. Supply καλὰ, in οὐκ ἐγγίγντο, from πάνυ καλὰ ἡμῖν. τὰ ἱερά ἦν at the end of the section. — εἰκότως, rightly = with good reason. — οὐκ ἐγγίγντο. Repeat καλὰ τὰ ἱερά. — ἂν δυναίμεθα. For the optative, cf. S. § 217. 2. — μὲν δὲ αὐτοῦ γε, certainly here at least. — οἷόν τε. Cf. N. on I. 3. § 17. — ἵεσαι. Repeat ἐμοὶ θυομένην.

4. δειπνεῖν, sc. χρῆ from the preceding clause. — τις. See N. on I. 3. § 12. — ἐπειδὴν δὲ σημήνην τῷ κέρατι, “when the signal shall be given with the trumpet.” Felton. σημήνην, sc. ὁ σαλπικητής. Cf. S. § 158. N. 8. (2). — ὡς ἀναπαύεσθαι, as if to retire to rest. This was done in order to deceive the enemy, should any be lurking about in the vicinity. — ἀνατίθεσθε, sc. τὰ σκευῆ drawn from συσκευάζεσθε. — ἐπὶ δὲ τῷ τρίτῳ, sc. σημείῳ, at the third (signal). — πρὸς τοῦ ποταμοῦ, next to the river. — τὰ δὲ ὄπλα = τοὺς δὲ ὀπλίτας. Cf. N. on I. 7. § 10. — ἔξω, i. e. outside of the baggage, which would thus be covered, on the one side by the river, and on the other by the heavy-armed men.

5. τὸ λοιπὸν (= ἀπὸ τοῦ νῦν. Phav.), from this time, for the fu-

ture. Cf. Butt. § 150. p. 437. — ἤρχεν, i. e. took the chief command. — οἷς ἰλόμενοι, i. e. not formally electing him. — ἀλλ' ὁψῶντες, but (they obeyed him) because they saw, &c. — δεῖ, sc. φρονεῖν.

6. Ἀμειθμός δὲ τῆς ὁδοῦ, "mensura itineris." Sturz. — ἦν ἤλθον, which they went. For the construction, cf. S. § 164. — τῆς μάχης, i. e. to the place of the fight. So ἀπὸ τῆς μάχης, in the latter part of the section. Cf. V. 5. § 4. — σταθμοὶ τεῖς καὶ κ. τ. λ. Only 84 stations and 517 parasangs are enumerated in the preceding book. Zeune conjectures that 9 stations, 18 parasangs, made by the Greeks from Ephesus, to Sardis, previous to their junction with Cyrus, are here included. — τριακόσιοι. So Zeune, and after him, Dind., Born., Pop., and Krüg., read instead of τρισχλιοι, which is irreconcilable with the statement of Plutarch, who makes Cunaxa, 500 stadia from Babylon.

8. τὰ παρηγγελμένα. Cf. § 4. supra. — πρῶτον σταθμόν. Cf. II. 1. § 3. — θίμενοι, sc. οἱ Ἕλληνες. For the construction, cf. N. on μαχόμενοι, I. 8. § 27. θίμενοι τὰ ὄπλα. Cf. N. on I. 5. § 14. — μήτε — τε, not — and. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. Cf. Mt. § 609; S. § 224. N. 2. — προσώμοσαν, swore in addition. Arisæus and his party laid themselves under an additional obligation to act as faithful guides.

9. ἀράξαντες ταῦρον κ. τ. λ. The custom of sanctioning leagues, treaties, etc., with the blood of victims, was universal among the nations of antiquity. A notable instance is found in Gen. 15: 18, when God made a covenant with Abraham. Cf. also, Exod. 24: 3-8. In this compact between the Greeks and Persians, the sacrifice of the wolf seems to have been peculiar to the latter, while the other three composed the *suovitaurilia* of the Romans. — εἰς ἀσπίδα, in a shield. Corresponding to the boss of the shield on one side, was a cavity on the other which here received the blood of the animals. — βάπτοντες οἱ μὲν. The staining of their weapons with blood was a virtual imprecation, that their own blood might thus stain the sword or spear, in case they violated the covenant. Similar to this was a custom of the Chaldeans, which was the ground of the ceremony detailed, Gen. 15: 9-17. The parties to the covenant, having slain and divided the victims, placed the parts opposite to one another. They then passed between the parts thus divided, saying, *let it not thus be done to us*, implying that if they were faithless, they might justly be cut in pieces. Cf. Jahn Arch. § 383.

10. Ἄγε δὴ, come now. A formula of incitement. — ὁ αὐτός — στόλος, the same march. Cf. S. § 144. — καὶ ἡμῖν, as to us. Cf. S. § 228. N. 3. — εἶνα γράμην ἔχεις, "quæ tuâ sententiâ est." Sturz

— ἀπιμεν, sc. ὁδόν to which ἤνπερ refers. For the construction, cf. N. on ἦν ἤλθον, § 6, supra.

11. Ἦν μὲν ἤλθομεν ἀπιόντες. The order is ἀπιόντες (ὁδόν) ἦν ἤλθομεν. See N. on ἦν ἤλθον, § 6. — ὑπάγχει = ἐστὶ. Construct Ἐπτακαίδεκα with ἰόντες, according to the rule (S. § 164) above referred to. Krüg. attaches to σταθμῶν the idea of time. — ἰγγυτάτω = ἰγγυτάτων. Cf. S. § 141. 1. — οὐδὲν εἶχομεν λαμβάνειν, i. e. οὐδὲν εἶχομεν ὥστε λαμβάνειν, we had nothing to take = we could take nothing. Cf. S. § 219. 1 (ἔχω). — εἶ τι. Cf. N. on I. 6. § 1. — κατεδαπανήσαμεν, we entirely consumed. κατὰ in composition signifies, exhaustion, consumption, etc. Cf. Vig. p. 246. — μακροτέρων, sc. ὁδόν. Cf. S. §§ 140. N. 5: 164.

12. Πορευτέον δ' ἡμῖν. Cf. N. on σκεπτέον εἶναι, I. 3. § 11. — Construct σταθμούς, which here signifies the distance passed over (See N. on I. 5. 7), with πορευτέον (S. § 164), which is followed by the same case as its verb. Cf. S. § 162. 2. — ὡς πλείστον, as far as possible. — οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν, "the king will no longer be able to overtake us." Felton. δύνηται is here put for δυνήσεται. Cf. S. § 215. N. 3. The double negative οὐ μὴ, is used with the future indicative, or with the subjunctive, in denials referring to the future; while μὴ οὐ is usually constructed with the infinitive. Cf. Butt. §§ 139. 4: 148. N. 6; S. § 225. 2. — σπανεῖ. Cf. N. on καθεῖν, II. 1. § 4.

13. Ἦν δ' αὖτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶσαι ἢ ἀποφυγεῖν, this strategy had nothing else in view than to escape by secret or open flight. ἦν — δυναμένη = εἶδεναι. Cf. N. on I. 2. § 5 (end). στρατηγία, the plan of conducting the army. For the distinction between ἀποδρᾶσαι and ἀποφυγεῖν, cf. N. on I. 4. § 8. — κάλλιον, more honorably. Cf. S. § 124. 2. — ἐν δεξιᾷ ἔχοντες τὸν ἥλιον. By this it appears that their course was northerly. — λογιζόμενοι, supposing.

14. ἴδοσαν — ὄραν, they thought that they saw. Cf. Butt. § 140. 1; S. 158. 2.

15. Ἐν ᾧ δὲ, but whilst. Cf. N. on I. 10. § 10. — Καὶ εὐθείας ἔγνωσαν κ. τ. λ. These sumpter horses betokened the proximity of an armed force, and as it was not likely that the king would divide his army, they knew that he must be encamped ἔγγυς μου, somewhere near. — καὶ γὰρ (= γὰρ, etenim) καὶ, for also, introduces an additional reason for their conclusion respecting the nearness of the royal army.

16. ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, for he knew that the soldiers were both exhausted. For the construction, cf. N. on ἦδεσαν αὐτὸν τεθνηκότα, I. 10. § 16. ἀπειρηκότας, perf. act. part. of ἀποδρᾶσαι, not

used in the present. This verb signifies, (1) *to announce, declare*; (2) *to forbid, deny*; (3) *to leave off, desist*, and as this is oftener done from fatigue than any other cause, the word by metonymy of *cause* for *effect*, assumes the meaning, *to be weary or fatigued*, which is its signification here. — ἤδη δὲ καὶ ὄψθ' ἦν, *and now also it was late* (in the day). — οὐ — οὐδ'. Cf. S. § 225. 1. — δοκώ is put in the optative, because φυλαττόμενος, upon which it depends, borrows past time from ἀπέκλινε. Cf. S. § 216. 3. — εὐθύωρον = κατ' εὐθείαν (sc. ὁδόν), *straight forward*. Cf. S. § 124. 2. — τοῖς πρώτοις, *the van of the army*. — εἰς — κατεσκήρωσεν. See N. on κατέστη εἰς, I. 1. § 3. — ἐξ ὧν, i. e. the villages. — καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *even the very wood of the houses*. The design of this was to cut off the rebel forces from necessary supplies. For the construction of αὐτὰ. cf. S. § 144. 2. ἀπὸ here denotes 'removal from.'

17. ὅμως (substituted by Dind., Born., Pop., and Krüg. for ὁμοίω), *notwithstanding* the villages had been stripped of every thing by the royal army. — τρόπῳ τιρὶ, *in some manner = as well as they could*. — σκοταῖοι, *in the dark*. See Butt. § 123. N. 3; S. § 138. N. 1. ὡς ἐτιγχανον ἕκαστοι, sc. ἀλλεξιόμενοι, *as each happened* (to pass the night) = *in whatever manner each one was able*. — ὥστε — καὶ, *so that even*. — ἰγγύτατα here = ἰγγύτατοι. — σκηνωμάτων, *tents*, a verbal noun from σκηνώω, *to pitch a tent*. Cf. S. § 129. N. 4.

18. τῇ ἰσπεραία, sc. ἡμέρᾳ. — οὔτε καπνὸς οὐδαμοῦ πλησίον, *nor smoke any where near*. — τῇ ἐφόδῳ, *at the approach*. The king thought the Greeks were advancing to attack him, and hence on the next day he proposed a truce. Cf. II. 3. § 1. — οἷς = ἱκέτιοις ἄ.

19. καὶ, *also*. — οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι, *such as usually takes place, when fear falls upon a company of men*.

20. Τολμίδην — τοῦτον. Cf. N. on ἀμάξας — ταύτας, I. 10. § 18. — κήρυκα ἄριστον τῶν τότε, *the best crier of that time*. For the construction of τῶν τότε, cf. S. § 149. N. 3. — ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, *whoever would give information of the person, who had let loose the ass among the arms*. "This is a mere joke, implying that there was no ground for alarm." Felton.

21. κενός, *empty = vain, groundless*. — Ἄμα δὲ ὄρθρω, *as soon as day broke*. Robinson (Lex. N. T.) says that "ὄρθρος properly signifies the time before and about day-break, while one still needs a light; but also later, including the morning twilight until near sun-rise." Here it evidently means *break of day*, inasmuch as heralds came from the king about *sun-rise* (Cf. II. 3. § 1), at which time Clearchus was already reviewing his troops.

CHAPTER III.

1. "Ὁ δὲ δὴ ἔγραψα, but now that which I wrote. ὁ = τοῦτο ὁ, of which, τοῦτο refers to the clause ὅτι . . . ἐφόδω, and is the subject of ἦν. Reference is here made to what is said in II. 2. § 18. The evidence that the king was alarmed at the approach of the Greeks, was the difference in the tone of his second message, from that sent by Phalinius (II. 1. §§ 7-23).

2. προφύλακας, the out-posts. — ἐζήτουν, inquired for. — τυχῶν — ἐπισκοπῶν, happening to be reviewing. — ἄχρως ἂν σχολάσῃ, until he was at leisure. Cf. N. on ἂν ἐλησθε, I. 3. § 15. By this affectation of contempt for the Persians, he inspired his own men with confidence, and gained time for the proper disposition of his troops.

3. ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φάλαγγα πυκνήν, so that the dense lines made an imposing appearance on all sides. καλῶς ἔχειν. See N. on I. 1. § 5. ἔχειν has ὁρᾶσθαι for its subject. — τῶν δὲ. "In narrative style," says Butt. (§ 126. 4), "ὁ, ἡ, τό often stand only once and with δέ alone, in reference to an object already named." τε in καὶ αὐτός τε is to be construed with καὶ before τοῖς ἄλλοις, while τε — καὶ in the next member connects εἰσπλοτάτους and εὐειδισταίους. — ἔφρασαν. Cf. N. on I. 6. § 3.

4. τί βούλουτο. Cf. S. § 216. 2. — ἄνδρες οὔτινες, as persons who. Sturz says that ἄνδρες here might have been omitted. — ἱκανοί, suitable, duly authorized, is followed by ἀπαγγεῖλαι. — ἴσονται. Cf. N. on ἀπάξει, I. 3. § 14. — τά τε παρὰ βασιλέως, "regis mandata." Krüg.

5. μάχης. For the genitive, cf. S. § 181. 1. — οὐδὲ ὁ τολμήσων, nor shall any one dare. An answer, as Born. remarks, worthy of a Spartan. For the construction, cf. S. § 140. 3.

6. ἔγγύς που, somewhere near. — The subject of ἐπετέτακτο is ταῦτα πράττειν. Cf. S. § 159. 1. — ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, that they (i. e. the Greeks) seemed to the king to propose what was reasonable. So Sturz, "æqua postulare." — οἱ αὐτοὺς — ἄξουσιν, to lead them. Cf. N. on ὅστις, I. 3. § 14. — ἰὰν αἱ σπονδαὶ γένωται. "A transition," says Matthiæ (§ 523. 1), "to a kind of oratio recta." ἰὰν, ἦν, or ἄν, with the subjunctive is a milder expression than εἰ with the future. See Mt. l. c. — ἔνθεν = ἐκείσε ἔνθεν.

7. αὐτοῖς = μόνοις, alone. S. § 144. N. 3. — τοῖς ἀνδράσι.

There is much difficulty in determining satisfactorily, to whom ἀρθῶσαι refers. The conjecture of Weiske, that it means the Greeks and Persians, who passed between the two armies to arrange and ratify the truce, is inadmissible, because opposed to the facts of the case, the Persians alone passing between the armies as truce-makers. Nor can we adopt the surmise of Hacken cited by Poppo, that reference is had to those of the Greeks, who would be sent out to purchase and bring in provisions, inasmuch as it appears from the latter part of the preceding section, that all the Greeks were to be led whence they might take provisions. We must therefore conclude with Krüger, that the ambassadors or messengers of the Persians are referred to, although this interpretation is by no means disincumbered of difficulties.

8. μεταστῆσάμενος αὐτοὺς *having caused them* (i. e. the messengers) *to withdraw*. Cf. S. § 207. 5. — σπονδὰς ποιῆσθαι = σπιδεσθαι. — καθ' ἡσυχίαν = ἡσυχῆ, *quietly, peacefully*.

9. μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι, *lest we resolve not to make the truce*. μὴ ἀποδόξῃ ἡμῖν = μὴ οὐ δόξῃ ἡμῖν. — οἰμαί γε μέντοι κ. τ. λ. The confidence in their own resources, manifested by the generals in hesitating to accept the truce proposed by the king, would tend to inspire the soldiers with more courage and energy in the perils with which they were beset.

10. μὲν — μέντοι = μὲν δέ. — τὸ δὲ στρατεύμα ἔχων ἐν τάξει, *but having his army in order of battle*. Although going to conclude the truce, he did not in the least relax his vigilance. — αὐλώων (= ὀχετοῖς, II. 4. § 13. Schneid.), *canals, trenches*. — ὡς. Cf. N. on I. 5. § 10. — διαβάσεις, literally *passings over*, here the means by which it is effected, viz. *bridges*. — τοὺς δέ. In the formula ὁ μὲν — ὁ δέ, one is sometimes omitted. Cf. Mt. § 288. Obs. 4.

11. ἣν — καταμαθεῖν. Cf. N. on ἣν λαβεῖν, I. 5. § 2. — Κλέαρχον καταμαθεῖν ὡς ἐπιστάται = καταμαθεῖν ὡς Κλέαρχος ἐπιστάται (Cf. N. on I. 6. § 5). ἐπιστάται = ἦρχε, ἡγεμόνευεν. — βακτηρίαον *staff, truncheon*, carried by the Lacedæmonian generals, as an instrument with which to correct their soldiers. Cf. Thucyd. VIII. 84. "Adeoque lochagos vapulasse a prætoro docent Hell. VI. 2: 19." Krüg. — πρὸς τοῦτο, i. e. the construction of temporary bridges, and the management of those things, which pertained to the transportation of the army and baggage across the trenches. — ἐπιλεγόμενος τὸν ἐπιτήδειον ἵπαισιν ἄν. Of the various interpretations given to this passage, for brevity's sake, I shall select but one, which seems the most natural and free from objections, viz. *selecting the one most worthy* (of punishment) *he would chastise him*. For ἄν with ἵπαισιν cf. N. on I. 9. § 19. — καὶ ἄμα αὐτὸς κ. τ. λ. By thus sharing in the

labor of his men, Clearchus stimulated them to great exertions. — ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ οὐσπουδάξουσιν, so that every one was ashamed not to assist in urging on the work. Mt. (§ 609. p. 1082), says that οὐ μὴ is found after words, in which a negative sense is involved, as δεινόν, αἰσχρόν ἔστι, etc., denoting that which ought not to happen. Cf. Butt. § 148. N. 6. 2.

12. πρὸς αὐτοῦ. The common reading πρὸς αὐτὸν, is rejected by the best critics, as being without any sense. πρὸς αὐτὸ (= πρὸς τοῦτο, § 11) is adopted by Krüger and Poppo, and perhaps is best suited to the passage. — οἱ τριάκοντα ἔτη γεγονότες, those being thirty years old. Cf. S. §§ 209. N. 4: 168. N. 1.

13. ὑποπτεῖων, because he suspected. Cf. S. § 222. 1. — οἶα = ἐπιτηδεῖα, fit, suitable. Cf. Mt. § 479. Obs. 2. a; Butt. § 150. Hutch. thinks that the battle of Cunaxa took place the latter part of September. If so, the season for watering the region was past. Cf. N. on I. 7. § 15. — προφαίνοντο — εἶναι. Cf. N. on φρονῶν ἐφαίνετο, I. 9. § 19. — τούτου refers to the assertion made in the preceding clause. — τὸ ὕδωρ ἀφικέσθαι, had caused the water to be let forth. ἀφικέσθαι, perf. infin. of ἀφίημι. Clearchus hastened on the army in order to show, that these impediments neither retarded nor terrified the Greeks, and also to give the Persians no time to interpose more serious obstacles to his march.

14. ὄξος, "acidulum potum e dactylis coctis paratum; οἶνον, dulciorem potum, e dactylis expressis paratum." Morus. — ἀπὸ τῶν αἰτῶν. Cf. N. on II. 2. § 16.

15. οἶας μὲν = ταιαῦται μὲν οἶας. — ἴσιν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — τοῖς οἰκέταις ἀπέκειντο, were laid by for the domestics. οἰκέταις is the *Dativus Commodi*. Cf. N. on I. 2. § 1. — ἀπόλεκτοι, selected, a verbal from ἀπολέγω. Cf. Butt. §§ 102. 3: 60. 4; S. § 49. 2. — ὄψις, appearance. — ἤλεκτρον, amber, a yellow, transparent, gummy substance found in many countries, but mostly upon the shores of the Baltic. For the construction of ἤλεκτρον, cf. S. § 186. N. 3. Krüg. makes ἤλεκτρον stand for ἤλεκτρον ὄψεως, the noun being employed for its attribute, which is the real object of comparison. — τὰς δέ τινας, but some. — τραγήματα, for desserts. A substantive frequently expresses the design of the noun with which it is in apposition. Cf. Mt. § 433. Obs. 3. Cf. also And. and Stod. Lat. Gr. § 204. R. 1. — The δευτέρα τραπέζα, second table = dessert, was made up of various sweetmeats, and furnished in times of luxury with great splendor. Cf. Man. Clas. Lit. § 165. p. 536. — ἦν — ἡδὺν, sc. τοῦτο (i. e. ταῦτα τὰ τραγήματα). — παρὰ πότον (= συμπόσιον), in drinking, i. e. during the drinking-bout, which frequently followed the feast in ancient times. Cf. N. on VI. 1. § 5. It was at one of these sym-

posium, that Alexander is said to have died in a state of beastly intoxication. The wise man doubtless referred to this custom (Prov. 23: 29, 30), when in answer to the question, "Who hath woe," &c. he replies: "They that tarry long at the wine." — κεφαλαλγῆς (κεφαλή, the head, and ἄλγος, pain), causing headache.

16. ἰγκέφαλος, the brain, i. e. the pith or marrow, which, being found in the top of the tree, was called its ἰγκέφαλος. So Pliny XIII. 4; "*dulcis medulla earum* (i. e. palmarum) *in cacumine, quod cerebrum appellat.*" — τὴν ἰδιότητα τῆς ἡδονῆς the peculiar flavor, or quality of its flavor. The palm tree, of which such frequent mention is made in the ancient and oriental writings, is the pride of tropical climes, and far surpasses in grandeur all other trees of the forest. The trunk springs up straight, unbranching, and tapering, until towering far above the surrounding trees, it is crowned by a tuft of large, radiating leaves, which gives it a singularly grand and unique appearance. But aside from its majesty, it is superior to almost every other plant in useful properties. It furnishes to the inhabitants of the region where it grows, bread, wine, vinegar, sugar, fruit, and materials for all kinds of wicker work, etc. Strabo says there was a Persian song, in which three hundred and sixty-five advantages of the palm tree were enumerated. It is found in great abundance in Babylonia. Cf. Bib. Repos. VII. p. 367. — ὄθεν = ἐξ οὗ.

18. ἀμήχανα, insuperable. — εὐρημα ἐποιήσαμην, I regarded it an unexpected gain. εὐρημα answers to our familiar expressions, windfall, good luck, etc. — εἰ πως, if by some means. He hints by this at the difficult nature of his request. — δοῦναι, give = permit. — ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα, to conduct you safely into Greece. ἀποσῶσαι (by constructio prægna) = to save and lead. ἀπό gives to σώζω the idea of complete deliverance; to save from, sc. all dangers. — οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν, I think that I should not be unrewarded. ἂν gives to ἔξειν the idea of probability. Cf. Mt. § 599. d. Dind. after Suid. reads ἔχειν. — πρὸς ἑμῶν, by you = on your part.

19. ὅτι δικαίως ἂν μοι χαρίζοιτο, i. e. (says Poppo) ὅτι, εἰ χαρίζοιτο, δικαίως ἂν μοι χαρίζοιτο = that if he should reward me, he would (on account of my merit) justly do it. For ἂν in the apodosia, cf. N. on I. 6. § 2. — Κῦρον τε ἐπιστρατεύοντα — ἤγγελα. For the construction, cf. S. § 222. 2. Tissaphernes here refers to what is detailed, I. 2. §§ 4, 5. — ἅμα τῇ ἀγγελείᾳ. Cf. N. on II. 1. § 2. — τῶν — τεταγμένων = ἐκείνων οἱ τεταγμένοι ἦσαν (S. § 140. 3), of which ἐκείνων is constructed with μόνος denoting a part. S. § 177. Reference is had to the officers, who under Tissaphernes commanded the left wing of the king's army at Cunaxa. — ἀπέκτεινε is used here for the plu-

perfect. Cf. N. on *ἐποίησε*, I. 1. § 2. — *τοῖσδε τοῖς παροῦσι ἐν μετ' ἐμοῦ*, *with those now present with me*.

20. *βουλευσασθαι*, *to deliberate, take counsel*, sc. with others. See below, § 25 (end). For the tense, cf. N. on *παύσασθαι*, I. 2. § 2. — *ἔρσεθαι* — *ἰμάς*. Cf. S. § 165. 1. The accusative of *thing* is the next clause. — *τίνος ἔνεκεν*, *on account of what = for what reason*. — *μετρίως*, *moderately*, i. e. in good temper. — *ἵνα μοι εὐπρακτότερον ἢ ἴαν τι δύνωμαι ἀγαθὸν ἰμῖν παρ' αὐτοῦ διαπραξάσθαι*. The order is, *ἵνα διαπραξάσθαι ἴαν τι* (= ὅ τι. See N. on II. 1. § 8) *ἀγαθὸν δύνωμαι* (sc. *διαπραξάσθαι*) ἢ *εὐπρακτότερόν μοι*. Cf. S. § 159. 2.

21. *μεταστάντες*, *having withdrawn*. — *Κλέαρχος δ' ἔλεγεν*, i. e. he was spokesman for the others. — *ὡς — πολεμήσοιτες*. Cf. N. on I. 1. § 3. — *οὐτ' πορευόμεθα ἐπὶ βασιλεία*, *nor should we have marched against the king*. This is an *apodosis*, ἄν being supplied. The *protasis* is *ἀλλὰ πολλὰς κ. τ. λ.* It appears, from III. 1. § 10, that Clearchus was not unacquainted with the real object of the expedition.

22. *Ἐπεὶ μέντοι ἤδη αὐτὸν ἰωρῶμεν ἐν δεινῷ ὄντα*, *but when we saw him already beset with danger*. *ἐν δεινῷ ὄντα* = *ἐν δεινοῖς ὄντα*, "*periculis pressum*." Sturz. — *ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτὸν*, *our respect for the gods and men forbade that we should desert him*. "The verb *αἰσχύνομαι* takes the participle, when the action of which one is ashamed is performed, the infinitive, when the action is declined through shame." Rost § 129. 4. Cf. VII. 6. § 21. *θεοὺς* and *ἀνθρώπους* are constructed in the accusative with *ἡσχύνθημεν* on the principle that verbs of emotion are often followed by an accusative, which is both the object and efficient cause of the emotion. Cf. Mt. § 414. — *παρέχοντες ἡμᾶς αὐτοῖς εὐ ποιεῖν*, literally, *furnishing ourselves (to him) to receive benefits* = having put ourselves in the way of receiving favors from him. — *εὐ ποιεῖν*, sc. *ὥστε τὸν Κῦρον*.

23. *τέθνηκεν*, *is dead*. — *οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς*, *we neither aim at the dominion of the king*. For the construction of *βασιλεῖ*, cf. S. § 197. 1; of *ἀρχῆς*, S. § 182. — *οἷτ' ἔστιν ὅτου ἔνεκα*, "*nor is there any reason why*." Felton. The subject of *ἔστιν* and antecedent of *ὅτου*, is some such word as *πρᾶγμα* or *χρῆμα* understood. See S. § 150. 5. — *κακῶς ποιεῖν* = *κακά ποιεῖν*. Cf. S. § 165. N. 2. See also N. on I. 6. § 7. — *τις*, *some one*, softer than *ἡμεῖς* for which it stands. — *σὺν τοῖς θεοῖς*, *with the help of the gods*. — For the construction of *εὐ ποιεῖν* (= *ἀγαθὰ ποιεῖν*) *ἰπάρχῃ*, *begins doing well*, cf. S. § 222. 3. — *καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα* (= *ἡττηθησόμεθα*. Cf. Rost § 114. 1. N. 1) *εὐ ποιοῦντες*, "*we will not be behind him*,

at least so far as our power goes, in conferring favors." Felton. For the construction of *τούτου*, cf. S. § 184. 1.

24. *μερόντων* imperative for *μερέτωσαν*. Cf. Butt. § 103. II. 5; S. § 88.

25. *ὥσθ' οἱ Ἕλλητες ἐφρόντιζον*. The Greeks designate the *actual* consequence of an act by *ὥστε* with the indicative, the *conjectural* consequence, by *ὥστε* with the infinitive. Rost § 125. 7. N. 7. *δοθήναι*. Cf. N. on *δοῦναι*, §. 18. — *σώζειν τοὺς Ἕλληνας*. Supply *εἰς τὴν Ἑλλάδα* from § 18, *supra*. — *ὡς οὐκ ἄξιον εἶη βασιλεῖ*, *that it was not becoming the king*. *ἄξιον* = *πρέπον* is followed by the dative. Cf. S. § 190. N. 3. — *ἀφείραι*, *to send away* (in peace and safety).

26. *Τέλος δ'*, *but finally*. Cf. S. § 124. 1. — *ἔξεσιν*. Cf. N. on *ἦν λαβεῖν*, I. 5. § 2. — *ἦ μὴν* is the usual formula of an oath or solemn confirmation. Cf. Butt. § 149. p. 432; Mt. § 604.

27. *διὰ γιλλας*. Cf. I. 3. § 14. — *ἀσινῶς*, i. e. without committing depredations upon the country, through which they were to pass. — *ὠνομένοις*, *by purchase*.

29. *ἄπειμι*, *I shall go*. Cf. N. on I. 3. § 11. — *ὡς βασιλέα*. Cf. N. on I. 2. § 4. — *ἃ* = *ταῦτα ὧν* (S. § 151. R.), of which *ὧν* is constructed with *δέχομαι*. Cf. S. § 181. 1. — *συσκευασόμενος* is an aorist in relation to the future *ἦξω*, and indicates the completeness of the action. Cf. Mt. § 559. c. — *ὡς ἀπάξων*. See N. on I. 1. § 3. — *ἀπιών*. "A very clear instance of the future." Butt. § 118. p. 236.

CHAPTER IV.

1. *ἡμέρας πλείους ἢ εἰκοσιν*. According to Diod. (XIV. 26), Tisaphernes in this interim went with the king to Babylon. His long delay, together with the tampering of Ariæus, justly inspired the Greeks with fears respecting the sincerity of the Persians, but having no remedy, they were obliged to await the issue. — *καὶ πρὸς τοῖς σὺν ἐκείνῳ Περσῶν τινεσ*, *and some of the Persians came to those with him*, i. e. to the followers of Ariæus. — *δεξιὰς*, *pledges, assurances*. — *ἔρισι* is in apposition with *τινεσ*. Cf. Mt. § 432. 3. — *μνησκαχῆσιν* — *ἐπιστρατείας*. The genitive expressing both the object and cause of a feeling, may be rendered *on account of*. Cf. Mt. § 3. 8. 5; S. § 187. 1. —

2. *Τούτων δὲ γιγνομένων*, *while these things were taking place*. Cf. S. §§ 192: 209. 1. — *οἱ περὶ τὸν Ἀριαῖον*, *Ariæus and his party*. Buttmann (150. p. 439) remarks, "the Attics avail themselves of this

indefinite expression, even where they wish to speak chiefly only of the *one* person, leaving it from some cause or other doubtful, whether it really concerns only this one or not." Cf. Mt. § 583. c. 1. — ἦτις προσέχοντες τοῖς Ἕλλησι τὸν νοῦν, *less attentive to the Greeks*. Cf. N. on I. 5. § 9. — καὶ τοῦτο, *this also*, i. e. in addition to the suspicious circumstances spoken of in the preceding section.

3. *Τί, why*. Cf. S. § 167. R. — περὶ παντός. Cf. N. on περὶ πλείστον, I. 9. § 7. — στρατεύειν is used as an adnominal genitive after φόβος. Cf. S. § 221. N. 4. — διὰ τὸ διεσπάρθαι αὐτῷ τὸ στρατεύμα, *because his army is dispersed*. — οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν, *it is impossible (See N. I. 5. § 2) that he will not attack us = he will by all means attack us*. That these forebodings were not groundless, painful evidence was soon furnished. For the construction of οὐκ ἔστιν ὅπως, cf. Butt. § 150. p. 438; Mt. § 482. *Obs.* 2.

4. Ἴσως δὲ που, *perhaps somewhere*. δὲ is here continuative. — τι, sc. χωρίον. — ἄπορος = ἀπόρευτος. — ἐὼν γε gives emphasis to βουλήσεται. Render the clause, *for he will never willingly permit*. — τοσούτοι ἄντες, *being so many (and no more) = being so few*. Cf. N. on I. 3. § 14 (end). — ἐπὶ ταῖς θύραις. The Greeks were so near Babylon, that it might be said, they were at the very gates of the king's palace.

5. ἐπὶ πολέμῳ, *for the purpose of making war, with hostile intent*. ἐπὶ here denotes the end or object of the action. Cf. Butt. § 147; Mt. § 585. β. — παρὰ τὰς σπονδὰς ποιεῖν, *to violate the treaty: properly, to act contrary to the treaty*. — Ἐπειτα, *thereupon*. — πρῶτον, αὐθις δὲ, and καὶ ἅμα mark the disastrous consequences, resulting from breaking the truce. — Matthiæ (§ 482) says that οἱ δ' ὀπόθεν is put for οὐδ' ἔσται οὐδὲν, ὅθεν, or οὐδεὶς παρέξει τόπον, ὅθεν. Cf. S. § 150. 5. — ὁ ἡγησόμενος οἰδεὶς ἔσται, *there will be no one to conduct us*. Cf. N. on ὁ τολμήσων, II. 3. § 5. — ἅμα ταῦτα ποιοῦντων ἡμῶν, *as soon as we do these things*. Cf. S. § 222. N. 4. — ἀφιστήξει, *will desert*. ἰστήξω, *I shall stand*, and its compound ἀφιστήξω, *I shall stand away from*, i. e. *forsake, desert*, are futures formed to suit the present meaning of ἵστημα, *I stand*, while στήσω has the meaning of *I shall place*, from ἵστημι. Cf. Butt. § 107. II. 4; Irreg. Verbs, p. 136. — λελείπεται. Cf. S. § 211. — ἀλλὰ καὶ οἱ πρόσθεν ἄντες, *and even those who were (our friends) before*, i. e. Ariæus and his followers.

6. δὲ εἰ μὲν, *but whether*. — δ' in τὸν δ' οὖν responds to μὲν in the preceding member. οὖν = *as to that*. See N. on I. 3. § 5. — Εὐφράτη ἴσμεν ὅτι. For the construction, cf. N. on I. 8. § 21. The necessity of crossing the Euphrates is indicated by ἄλλος — ἔστι διαβατέος in the preceding clause. δὴ in οὐ μὲν δὴ serves to introduce

with emphasis another difficulty, viz. the want of cavalry. Cf. Vig. p. 188. VI. — *πλείστου ἄξιοι*. Cf. N. on I. 3. § 12. — *οἷόν τε*. Cf. N. on I. 3. § 17.

7. *Ἐγὼ μὲν οὖν βασιλεία, ἣ πολλὰ οὕτως ἐστὶ τὰ σίμματα, εἴπερ προῖεν μῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμώσει*, “now for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us.” Sophocles (Gram. § 144. N. 1). *βασιλεία* is the subj. accus. of *ὁμώσει*, before which *αὐτὸν* referring to *βασιλεία* is placed, in consequence of the intermediate clauses between *βασιλεία* and *ὁμώσει*. For the construction of *δεῖ*, cf. S. § 159. N. 1. — *θεοὺς ἐπιρκῆσαι*. “With verbs ‘to swear,’ the deity or person by whom one swears is put in the accusative.” Mt. § 413. 10. Clearchus argues that if the ulterior design of the king were bad, he would not have entered of his own accord into such a solemn covenant with the Greeks.

8. *Ἐν δὲ τούτῳ*. Cf. N. on I. 10. § 6. — *Ὀρόντας*. Repeat *ἦκεν ἔχωρ*. — *ἤγε δὲ κ. τ. λ.* Both Tissaphernes and Orontas were rewarded with the hand of the king's daughters, for their fidelity and good conduct in the war with Cyrus. — *ἐπὶ γάμῳ*, for marriage, i. e. for the purpose of marrying her. The nuptials were to be celebrated in his satrapy.

10. *ἰφ' ἑαυτῶν*, by themselves. Cf. Mt. § 584. *θ.* — *ἐκίστοτε = αἰεὶ*, always. — *ἀπέχοντες ἀλλήλων*. Cf. N. on I. 10. § 4. — *ἀλλήλους* depends on *ἐφυλάττοτο* which apparently is transitive. This accusative, however, may be regarded very properly as synecdochical. Cf. S. § 207. N. 1.

11. *ἐκ τοῦ αὐτοῦ*, from the same place. — *ἔχθραν*. Their precautionary measures created *ἰποψίαν*, suspicion; the petty contentions, which resulted from this jealousy led to *ἔχθραν*, enmity.

12. From the time of the truce to the passage of the Tigris at *Sitace*, the course of the armies was south-easterly. — *πρὸς τὸ Μηδίας κ. τ. λ.* This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a N. E. direction. Its length according to Rennell was about 24 British miles. — *αὐτοῦ εἶσω*, within it. Cf. S. § 188. 2. — *πλίνθοις ὀπταῖς*, burnt bricks, were different from the *ὠμῆ πλίνθος*, dried brick, which was a common material for buildings, in those countries. Cf. Bib. Rep. Vol. VIII. p. 167. — *ἐν ἀσφάλτῳ*. This is the cement used by the builders of Babel. “Bitumen had they for cement.” Gen. 11: 1-9. This bitumen was found in inexhaustible quantities in the fountains at Heet. Rich says, that the principal bitumen-pit at Heet has two sources, and is divided by

a wall in the centre, on one side of which the bitumen bubbles up, and on the other side, the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements. Cf. Bib. Repos. Vol. VIII. pp. 158-89.

13. *διώρυγας*. A reference to these canals, with which the region of Babylonia was cut up, will help to explain the beautiful poetic effusion, "By the rivers of Babylon," &c. Along these canals or streams, designed to irrigate and beautify Babylon and the adjacent country, the captive Jews sauntered after the toils of the day, and reposing under the shady willows, indulged in expressions of mutual sympathy, or mourned in silence over their wrongs and woes. — *ελάττους*, narrower. Cf. S. §§ 59. 3: 58. 2. — *όχετοι*, drains, rivulets. — *ώσπερ εν τη Έλλάδι*. Repeat *κατατετέμνηται*. So Krüg. — *πρός φ*, near which. — *Σιτάκη*. Mannert (Geog. V. p. 384) gives this town the site now occupied by Old Bagdad.

14. *παρ' αὐτήν*, near it. — For the construction of *παντοίων*, cf. S. § 181. 1. — *οί δε βάρβαροι*, κ. τ. λ. Krüger places a colon after *Τίγρητα*, and supplies *εσκήνωσαν* from the preceding clause. But this is unnecessary, since by rendering *διαβεβηκότες*, although having just crossed, the way is prepared for *οὐ μέντοι*, without making the sentence consist of two propositions.

15. *Κινηχον εν περιπάτω όντες*, happened to be walking. — *πρό τών όπλων* = before the camp. — *και ταύτα*. Cf. N. on I. 4. § 12. — *παρά Αριαλον ών*, being sent from Ariæus.

16. *ότι*. Cf. N. on I. 6. § 7. — *ό άνθρωπος* = *εκείνος*. — *μή — επιθώνται*. Cf. N. on I. 3. § 17. — *της νυκτός*, this night. Cf. N. on II. 2. § 12. — *δε* = *γάρ*. — *τῷ πλησίον παραδείσῳ*, the neighboring park. Cf. S. § 141. 1; also N. on I. 2. § 7.

17. *ώς* = *ότι*, since, because. Cf. Mt. § 628. 5. *ώς* in the next member is put for *ενα*, that, so that. See Mt. § 628. 1. — *άλλ' εν μέσω άποληφθῆτε του ποταμου και της διώρυγας*, but that you may be shut in, between the river and the canal. *εν μέσω* = *μεταξύ*.

18. *εταράχθη σφόδρα και φοβείτο*. The situation of the Greek army in the very heart of the Persian empire, enclosed by rivers and canals, and surrounded by myriads of enemies, was anything but favorable. No wonder that so daring a soldier even as Clearchus, should be filled with consternation at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

19. *των παρόντων*, of those who were present. For the construction, cf. S. §§ 140. 3: 177. 1. — *οὐκ άκόλουθα*, not consistent (with

each other). — The subject of εἶη is τὸ ἐπιθίσθαι κ. τ. λ. Cf. S. § 159. 2. — ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι, *that if they attack us, they will of necessity conquer or be conquered*. For the construction, cf. S. § 159. N. 1. — ὅποι. See N. on I. 9. § 13.

20. Ἐὰν δ' αὖ, *but if on the other hand*. The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons specified; and if they should lose the battle, nothing could be more ruinous to them, than thus to cut off the means of retreat and preclude those on the other side of the river from coming to their aid. — πολλῶν ὄρων πέραν, *many being the other side* (of the river). πέραν is here used absolutely. Cf. Butt. Lexil. No. 91.

22. Τότε δὴ καὶ, *then indeed*. — ὑποπέμψαιεν (= μετὰ δόλου ἐπέμψαιεν. So Suidas), *had privily sent*. Cf. Thucyd. IV. 46. § 5. — ὀκνοῦντες μὴ — μένοιεν. Cf. N. on I. 3. § 17. ὀκνοῦντες borrows past time from ὑποπέμψαιεν, upon which it depends. — διελεύοντες is adopted, on the conjecture of Holzmann, by the best critics instead of διεμβόοντες, which destroys the obvious sense of the passage. — ῥήσω. So called from its being inclosed by the river and canal. Cf. § 17, supra. — ἐρύματα is in apposition with Τίγρητα and διώριχα. — Ἐνθεν μὲν — ἐνθεν δέ, *hinc — illinc, on the one hand — on the other*. — ἀγαθῆς, *fertile*. — τῶν ἐργασσομένων ἐνόρτα, *the laborers being in it*. The peasantry would be necessary to till the land and supply the Greeks with necessary food. — ἀποστροφή (= καταφυγή. So Phav.), *a refuge, a place of refuge*. Cf. Cyr. V. 2. § 23; Herod. VIII. 109; Demosth. Phil. I. 8. — τις, *any one* (of the king's subjects).

23. Μετὰ ταῦτα, *after these things*. — μέντοι — ὅμως, *nevertheless*, i. e. although they did not believe the messenger. μέντοι serves here to strengthen ὅμως. — Καὶ οὔτε ἐπέθετο οὐδείς οἰδαμόθεν, *but no one from any quarter attacked them*. Notice the accumulation of negatives. Cf. S. § 225. 1. See also I. 6. § 11; 8. § 20.

24. ὡς οἷόν τε μάλιστα πεφυλαγμένως, "*with every possible precaution*." Felton. Cf. N. on I. 2. § 17. — τῶν παρὰ Τισσαφέρνηος Ἑλλήνων, *of those Greeks (who were) with Tissaphernes*. Cf. N. on I. 1. § 5. — ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι, *that the Persians were about to attack them* (i. e. the Greeks) *while they were crossing*. For the construction of διαβαινόντων, cf. S. § 222. 1; of μέλλοιεν ἐπιθήσεσθαι, cf. S. § 219. N. 1. For the use of the middle, see S. § 207. 1. Poppo follows the common reading ἐπιτίθεσθαι — διαβαινόντων μέντοι (sc. αὐτῶν. Cf. N. on I. 2. § 17), *however, while they were crossing*. — εἰ διαβαίνουσι, *whether they were crossing*. — ἐπεὶ δὲ εἶδεν, αἰτούς διαβαινόντας. — ὄχητο ἀπελαίνων = ἀπήλασε, *he rode*

away. Cf. S. § 222. N. 2. The cowardice and duplicity of the Persians are eminently shown in this whole affair.

25. *Φύραον*. Rennell thinks that this is the river now called *Diala* or *Deallah*. — ἀπήνησε = ἐτένχε, *met.* — νόθος ἀδελφός, *illegitimate brother*. Cf. N. on I. 1. § 1. — Σούσων, *Susa*, “a celebrated city of Susiana in Persia, situated on the east side of the Eulæus or Choaspes. Anth. Clas. Dict. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persians. It is celebrated in Scripture as the place, where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says, “its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot, where once stood some of the proudest palaces ever raised by human art.” — Ἐκβατάνων, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — ὡς βοήθησων. Cf. N. on I. 1. § 3.

26. εἰς δύο, *two and two*, i. e. *two a-breast*. Cf. Vig. p. 226. XIV. See also N. on I. 2. § 15. — ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος, *halting now and then*. — ὅσον δ' [ἂν] χρόνον, *as long time as*, corresponds to τοσοῦτον χρόνον in the next member. Cf. S. § 73. 1. — τὸ ἡγούμενον, *the van*. — ἐπιστήσει, sc. ἐαυτό. So Mt. § 521. But Schneid., Born., and Pop., supplying ὁ Κλεαρχος, make τὸ ἡγούμενον the object of ἐπιστήσει. So also Krüger, who, however, adopts the common reading ἐπιστήῃ, and objects to the employment of the optative, on the ground that ἂν ought in that case to be omitted. But that the optative sometimes takes ἂν in such a construction, see Mt. § 527. *Obs.* 2; Butt. § 139. N. 3. — τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν, *so long a time, a halt of necessity took place through the whole army*, or more briefly, *so long the whole army necessarily halted*. For the construction of γίγνεσθαι, cf. S. § 221. N. 4. — τὸν Πέρσην, i. e. the brother of the king.

27. εἰς τὰς Παρυσάτιδος κόμας. Cf. N. on I. 4. § 9. — Κύρω, ἐπιγγελῶν, *insulting Cyrus*, i. e. the memory of Cyrus. — πλὴν ἀνδραπόδων, *except slaves*, i. e. they were permitted to enslave none of the inhabitants.

28. πέραν τοῦ ποταμοῦ, *on the other side of the river*. “πέραν, *beyond, on the other side, chiefly of rivers and other waters*.” Butt. § 117. 1.

CHAPTER V.

1. Ζάβατον, *Zabatus*, now called the Greater Zab, to distinguish it from another river of the same name farther down, which is called the Lesser Zab. Its course is South.

2. συγγενέσθαι, to have an interview with. — παῦσαι, to cause to cease. — πρὶν — γενέσθαι. Cf. S. § 220. 2. — ἐξ αὐτῶν, i. e. the suspicions. — ἰροῦντα ὅτι — χερῆζοι, to say (S. § 222. 5) that he wished. — αὐτῷ refers to Tissaphernes.

3. οἶδα — ὄρκους γεγενημένους. Cf. N. on ἤδεισαν αὐτὸν τεθνηκότα, I. 10. § 16. — μὴ ἀδικήσῃν ἀλλήλους, not to injure one another. For the construction of ἀδικήσῃν, cf. S. § 219. 2 — ἡμᾶς depends on φιλαττόμενον. Cf. N. on II. 4. § 10.

4. σκοπῶν, watching closely. — οἶτε is followed by τε in the next member. Cf. N. on μήτε — τί, II. 2. § 8. — εἰς λόγους σοι ἐλθεῖν, "to come to an understanding with you, literally, to come to words with you." Felton. For σοι, cf. S. § 195. 1. — ὅπως εἰ δυναίμεθα ἐξλοίμεν ἀλλήλων τὴν ἀπιστίαν (= ὑποψίαν), that, if possible, we might remove our mutual distrust.

5. Καὶ γὰρ οἶδα ἤδη, for I have already (i. e. before now) known. — Poppo says that τοῖς μὲν — τοῖς δὲ — οἱ — ἐποίησαν is a kind of anacoluthon for ὃν οἱ μὲν — οἱ δὲ — ἐποίησαν, or οἱ ἐποίησαν, οἱ μὲν — οἱ δὲ. Krüger thinks that the writer began the sentence, as if he would have written ἐξ ὑποψίας, φοβηθέντας — βουλομένους — ποιήσαντας, but changed the construction to avoid the recurrence of so many participles. Cf. Mt. § 631. 4. — καὶ, even. — ἀλλήλους. See N. on II. 4. § 10. — φθάσαι βουλομένοι πρὶν παθεῖν, wishing to inflict an injury before they received one = desiring to avert danger by striking the first blow. — ἀνήμεστα κακὰ, irreparable evil. — For the construction of τοῖς — μέλλοντας (sc. ποιῆσαι), cf. S. § 165. 1.

6. ἀγνωμοσύνας, misunderstandings. — ἦκω, I am come.

7. Clearchus now proceeds to show that the Persians had no reason to distrust the Greeks. πρῶτον μὲν γὰρ καὶ μέγιστον, for first and greatest, i. e. first in order and importance. — οἱ θεῶν ὄρκιοι, the oaths made to the gods. θεῶν is the objective genitive. Cf. S. § 173. N. 2. — τούτων depends on παρημεληκώς. — Cf. S. § 182. — σίνοιθεν αὐτῷ — παρημεληκώς. See N. on I. 3. § 10. — οὐτ' ἀπὸ πολοῦ ἂν τάχους, neither by means of what speed. — ἀποφίγοι — ἀποδρατῆ. No-

tice the distinction in the meanings of these words referred to in N. on I. 4. § 8; II. 2. § 13. — σκοτός, *darkness* = dark place. — “ὅπως pertinet ad ἐχθρόν, quo modo munítum.” Weiske, cited by Krüger. — Πάντη γὰρ πάντα, *for all things every where*. For the construction of these kindred words, cf. S. § 232. The sublimity of this passage ought not to pass unnoticed. It shows that worthy ideas of the gods, (alas, that it should be θεῶν and not θεοῦ,) could find a place in a heathen mind. Cf. Ps. 139: 1–12. — ὑποχα = ὑποχείρια. — κρατούσι, *are masters*. For its construction with πάντων, cf. S. § 184. 1. Matthiæ (§ 359. *Obs.* 1) says that κρατεῖν = κρείσσω εἶναι, takes the gen. from the idea of comparison included in it. It is sometimes constructed with the dat. (Cf. Mt. § 360. *a*), and sometimes with the accus. (Mt. § 360. *b*), especially in the sense to *conquer*. Cf. V. 6. § 9; VII. 6. § 32. See also S. § 184. N. 2.

8. παρ' οἷς. A conjectural reading of Muretus, sanctioned by Schneid., Dind., Born., and Poppo. All the MSS. except one, have παρ' οὓς, which Krüger thinks to be the true reading, from the idea of ‘approach’ contained in κατεθέμεθα. Render παρ' οἷς ἡμεῖς τὴν φίλαν συνθέμενοι κατεθέμεθα, *with whom we, having formed an alliance, have deposited our friendship*. By the solemn oaths and sacrifices, with which the league of friendship was ratified, a virtual deposit of it was made with the gods. Hence, as this deposit was the result of a mutual and harmonious arrangement, neither party clandestinely or without just cause could withdraw it, and become secret or open enemies to their sworn friends. — τῶν δὲ ἀνθρωπίνων is opposed to περὶ μὲν τῶν θεῶν in the preceding member, and limits μέγιστον. Cf. S. § 177. 1. — σὲ ἔγωγε. The position of these words is beautiful and emphatic. — ἐν τῷ παρόντι, *at the present time*.

9. γὰρ σοι. Pop. writes γὰρ σοι on the ground that σὶν, as opposed to ἀνευ in the next clause, is the emphatic word. But it is easy to see that an emphasis even then rests on the pronoun. Cf. Butt. § 14. 7. — πᾶσα (= ὅλη. So Hesych.) μὲν ἡμῖν ὁδός, *the whole of our way* homeward. — διὰ σκοτούς = σκοτεινή, *dark*, i. e. unknown, unexplored. — φοβερός, *fearful*, i. e. an object of fear. — φοβημάτων. “When the adjective is a predicate, it often stands in the neut. sing., although the subject is masc., fem., or in the plur.” Mt. § 437. 4. — ἐρημια is opposed to ὄχλος.

10. Εἰ δὲ δὴ καὶ, *but if indeed*. — ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες, *what else (would happen) than having slain our benefactor*. For the construction of ἄλλο τι, cf. Mt. § 487. 9; Butt. § 150. p. 436. — ἱερῆμον. In the public games, the candidates were matched by lot. In case of an odd number, he who drew it was call-

ed ἑφιδρος (*ἐπί* and ἴδρα, *a seat*), and awaited the issue of the contest in order to be opposed to the conqueror. Cf. Man. Clas. Lit. § 81. p. 497. — For the construction of *ἐπιθῶν ἑμαυτὸν στεργήσαιμι*, cf. S. § 181. 2.

11. γὰρ (*illustrantis*. See N. on I. 6. § 6) introduces an explanation of the preceding proposition. Cf. Mt. § 615. — τῶν τότε. See N. on II. 2. § 20. — ὄν = *ἐκείνον ὄν*. S. § 150. 5. — Κύρου δίαρμιν, i. e. the army of Cyrus, which Ariæus was now leading. — χώραν, i. e. the satrapy referred to, I. 1. § 2. — τὴν δὲ βασιλείῃς δύραμιν; ἢ Κύρος πολεμῖα ἐχθῆτο, σοὶ ταίτην σύμμαχον οἶσαν, *and the king's power, which Cyrus found hostile (= which was hostile to Cyrus) being in alliance with you (= being your support)*. For the construction of *ἐχοντα, οἰζοντα, and οἶσαν*, cf. S. § 222. 2; of *ταύτην*, cf. N. on *ταίτας*, I. 10. § 18.

12. Τοῦτων δὲ τοιούτων ὄντων, *these things being so*. — ὅστις οὐ βούλεται, *as not to wish*. ὅστις after οὕτω is put for ὥστε. Cf. Mt. § 479. *Obs.* 1. — Ἀλλὰ μὴν, *furthermore*. — ἐρῶ . . . εἶναι. I have given this clause the marks of parenthesis on the authority of Weiske, Schneider, and Poppo. But Krüger makes it an anacoluthon, the construction, as commenced, requiring something like καὶ ἡμεῖς πολλὰ ὑμᾶς ὠμελεῖν δουρησόμεθα. Cf. Mt. § 631. 2. See also N. on III. 2. § 11.

13. γὰρ in μὴν γὰρ serves to explain ταῦτα in the preceding proposition. Cf. Mt. § 615 (end); also N. on § 11, supra. — οἶδα — Μυσησίς — ὄντας, *I know that the Mysians are*. Cf. S. § 222. 2. This construction is of such frequent occurrence as to require no further notice. — Construct ἄν with παρᾶσχειν. — ταπεινοὶς ἡμῖν, *subject to you*. — ἀκούω—εἶναι. Mt. εἰπας (§ 549. 6. *Obs.* 2.) ἀκούειν, *to hear intelligence of something, to receive information from hearsay*, commonly takes the infinitive instead of the participle. Cf. Rost § 129. 4. c. — τοιαῦτα, i. e. of the same disposition with the Mysians and Pisidians. — ἃ οἶμαι ἄν παῖσαι ἐνοχλοῦντα ἀεὶ, *which I think I can cause to cease from continually disturbing*. For the construction of *παῖσαι ἐνοχλοῦντα*, cf. Butt. § 141. N. 3; S. § 222. 3; of *εἰδαιμονίᾳ*, cf. S. § 196. 2. — Αἰγυπτίους follows *κολάσασθε* in the next clause.— οὐχ ὁμῶ ποῖα δύναμει συμμαχῶ χρησάμενοι μᾶλλον ἂν κολάσασθε τῆς νῦν σὺν ἐμοὶ οὔσης, *I see not what allied force you can better employ to chastise than the one now with me*. ποῖα. The interrogative pronominal adjectives are used in indirect as well as in direct questions. Cf. S. § 147. ἄν is to be taken with *χρησάμενοι*, which it weakens. τῆς—οὔσης = ἢ τῆ οὔση. Cf. Mt. § 454. *Obs.* 2; Butt. § 132. N. 5; S. § 186.

14. Ἀλλὰ μὴν—γε, *but still further, yet more*. — περίε (= *περὶ* taken absolutely), *round about*. — τῷ = *τινι*. See N. on I. 9. § 7.

— μέγιστος. Repeat φίλος from the preceding clause, and supply ἔχων ἑμᾶς ἰππρέτας; from the clause below. — ὡς δεσπότης ἀναστρέφοιο, as a master you may conduct yourself (towards him). ἀναστρέφομαι in the middle signifies to turn one's self around; hence to move about (among persons) = to live, to pass one's time, to conduct one's self. — ἦν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως, which we should justly owe you as our deliverer. σωθέντες ὑπὸ σοῦ, having been saved by you.

15. οὔτω — θαυμαστόν, so strange. — τὸ σὲ ἡμῖν ἀπιστεῖν is the subject of δοκεῖ. Cf. S. § 159. N. 1. — τοῦνομα is put for τὸ ὄνομα. Cf. S. 24. — οὔτω δεινὸς λέγειν, so eloquent a speaker. Cf. S. § 219. 1. — ἀπημέλφθη, 1 aor. of ἀπαμέλβεισθαι, a Homeric word for ἀποκρίνεσθαι.

16. Ἄλλ' ἠδομαι μὲν — ἀκούων, well, I am pleased to hear. See N. on ἀλλά, II. 1. § 20. For the construction of ἀκούων, cf. S. § 222. 3. — Ὡς δ', but in order that.

17. ἐν ᾗ, by means of which. ἐν with its case is here used instead of the simple dative of means. Cf. Mt. § 396. Obs. 2. — ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος, and there would be no danger of suffering in turn. For the construction of ἀντιπάσχειν, cf. S. § 221. N. 4.

18. Ἄλλὰ is here used in proposing an objection in an interrogative form, which the speaker himself answers. For the construction of χωρῶν — ἀπορεῖν, cf. S. § 181. 1; of ἐπιτηδεῖων — ἐπιτίθεισθαι, S. § 219. 1. — οὐ τοσαῦτα μὲν πεδία — διαπορεύεσθε, are you not passing through so many plains. — πορευτέα is constructed with ἡμῖν, Cf. S. § 200. 2. — ἃ ἡμῖν ἔξεισι προκαταλαβοῦσιν ἄπορα ἡμῖν παρέχειν, which by preoccupying we can make impassable to you. For προκαταλαβοῦσιν in the dat. with ἡμῖν, instead of the accus. with the omitted subject of παρέχειν, cf. N. on II. 1. § 2. — ταμειέσθαι (from ταμίας, a steward), to lay by for use, and hence, to use moderately, is applied to soldiers, who do not expend their whole strength in the first attack, but so reserve it as to be able to fight repeatedly; or, instead of attacking the enemy in a body, select no more than they can encounter with success. The latter is the sense here. By means of the rivers, the Persians could divide the Greek forces, and by letting a part pass over before the attack was made, encounter just the number they pleased. Cf. Cyr. III. 3. § 47; Thucyd. VI. 18. § 3. — Εἰσι δ' αὐτῶν, sc. τῶν ποταμῶν. Cf. N. on I. 5. § 7. — παντάπασι, at all.

19. Ἄλλὰ — γέ τοι, yet you well know. — ὃν ἡμεῖς δυναμίθ' ἂν κατακαύσαντες λιμὸν ἡμῖν ἀντιτάξαι, by burning which we could array famine against you. — πάνυ ἀγαθοί, ever so brave.

20. *ἄν οὖν* — *τούτον ἄν*. For the repetition of *ἄν*, cf. N. on I. 3. § 6. — *πόρους, ways, means*. — *τούτον ἄν τὸν τρόπον, that very mode*. — *πρὸς θεῶν*. Cf. N. on I. 6. § 6.

21. *ἀπόρων ἰστί, it is the part of those without resources*. For the construction, cf. S. § 175. — *καὶ τοιῶν πονηρῶν, and those too (who are) wicked*. Cf. N. on *καὶ ταῦτα*, I. 4. § 12. In this sentence there are two modes of construction combined, *ἀπόρων ἰστί* — *τὸ ἐθέλειν*, which is the natural order, being changed to *ἀπόρων ἰστί* — *οὔτινες ἐθέλουσι*. Cf. Mt. § 632. 6. — *ἀπιστίας, perfidy*. — *ἀλόγιστοι, void of reason, inconsiderate*.

22. *Ἄλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι, but why, when it was in our power to destroy you*. For *ἐξὸν*, cf. S. § 168. N. 2. — *ἐπὶ τοῦτο ἤλθομεν, "hoc conati sumus"*. Krüg. — *τούτου* (i. e. *τοῦ μὴ ἐπὶ τοῦτο ἐλθεῖν*) depends upon *αἷτιος*, with which *τοῦ . . . γενέσθαι* is in apposition. Dind. and Born., after the Eton MS., read *τὸ* — *γενέσθαι*. Although this is admissible (Cf. Mt. § 543. Obs. 3), yet the common reading is to be preferred. See Mt. § 542. Obs. 1. b. β; S. § 221. N. 1. — *ῥ* has *τούτω* in the next clause for its antecedent. S. § 150. 4. — *ἐτιμικῶς* is placed after the relative by attraction. S. § 151. R. 6. — *μισοθροδοσίας* is opposed to *ἐνεργεσίας*.

23. *Ὅσα, in how many ways*. Cf. S. § 167. — *τὸ δὲ μέγιστον*. This refers to the idea hinted at in the next clause, which, if carried into execution, would place the Greeks on the same footing with Tissaphernes, as that on which they had stood with Cyrus. — *τιάραν* — *ὀρθήν, an upright tiara*, those of the king's subjects, being soft and flexible, and therefore falling on one side. Concerning this royal prerogative, cf. Cyr. VIII. 3. § 13; Joseph. Antiq. Jud. XX. 3; Dion. Chrysost. XIV. — *τήν δ' ἐπὶ τῆ καρδίᾳ — ἔχοι*. Repeat *ὀρθήν* and render *may have* (= wear) *an upright one upon* (i. e. in) *his heart*. Tissaphernes intimated to Clearchus, that he intended to revolt from the king, and should therefore need the assistance of the Greeks.

24. *εἶπεν* — *ἔφη*. Krüger remarks that when *εἶπε* is not accompanied by *ταῦτε* or *ὅδε*, *ἔφη* is added pleonastically. — *οὔτινες* represents *ἐκείνοι* (S. § 150. 5), the omitted subject of *εἰσι*. — *εἰς φιλιαν = to promote friendship*. — *διαβάλλοντες, by slandering*. Clearchus suspected Menon to have been the author of the misunderstanding, yet he uses the plural, as a softer way of giving utterance to his suspicions.

25. *ἐν τῷ ἐμφανεῖ = φανερώς*. "*palam, i. e. sine insidiis*." Sturz.

27. *Ἐκ τούτων δὴ τῶν λόγων, when the conference was ended, literally, after these words*. The reason that Tissaphernes did no violence

to Clearchus at this time, was his hope to decoy more of the generals and cohort leaders into the snare he so artfully had laid, than were then present. — πάνυ φιλικῶς οἰόμενος διακείσθαι τῷ Τισσαφέρνηι, *that he thought his relations to Tissaphernes were very friendly—that Tissaphernes was very well disposed towards him.* διακείσθαι is here used subjectively. — ἔλεγε. Cf. N. on ἦσαν, I. 1. § 6. — τῶν Ἑλλήνων depends on οἱ. S. § 177. 1. — αὐτοὺς is put for τούτους (Mt. § 469. 8), and and is the antecedent of οἱ.

28. εἶναι τὸν διαβάλλοντα Μένωνα, *that Menon was the calumniator.* Ctesias apud Phot. Biblioth. p. 130. says: Κλέαρχος — καὶ Μένων αἰεὶ διάφοροι ἀλλήλοις ἐτίγχανον· διότι τῷ μὲν Κλεάρχῳ ἅπαντα ὁ Κύρος συνεβούλευε τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν. — στασιάζοντα αὐτῷ, *was creating a party against him* (i. e. Clearchus). — φίλος ἢ Τισσαφέρνηι, i. e. commend himself to the friendly consideration of the Persian, which he could the more easily do, if he had the whole army under his command.

29. πρὸς ἱαντὸν ἔχειν τὴν γνώμην, *should be inclined to him, should follow him as leader, literally, should have their mind to him.* Cf. Thucyd. III. 25. § 2. On the use of the article in τὴν γνώμην, cf. N. on προσέχοντι τὸν νοῦν, I. 5. § 9. — ἀντέλεγον — μὴ ἔναι. Cf. S. § 225. 3.

30. The infatuation of Clearchus can only be accounted for, in his excessive desire to expose the base intrigues of Menon, which rendered him blind to all prudential considerations. — ἵσπε, *until.* — ὡς εἰς ἀγορὰν, *as though going to market.* They were consequently unarmed.

32. ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal.* Diodorus says, that a purple flag was run up from the tent of Tissaphernes. — ἔτι — πάντας. See S. § 150. N. 5.

33. ἰππασίαν, *riding about.* A verbal noun from ἰππάζομαι. S. § 129. 3. — ὅτι ἰπολοὺν ἠμφιγνόουν, *they were in doubt as to what the Persians were doing.* — πρὶν, *until.*

34. Ἐκ τούτου δὲ, *immediately.* — νομίζοντες αὐτίκα ἦξειν αὐτοῖς ἐπὶ τὸ στρατόπεδον, *thinking that they* (i. e. the Persians) *would forthwith come to* (i. e. attack) *the camp.* So any one would have supposed. For if the Greeks, in the first moments of their surprise and consternation, had been attacked by the Persian cavalry, they most likely would have all shared the fate of their unfortunate generals. But their foes contented themselves with cutting off a few stragglers, and then reacted the vain farce (cf. II. 1. §§ 7-23) of demanding the arms of those, whom they had not the courage to attack, even when deprived of their principal leaders. But as Rennell truly observes, "villany seldom sees its way clear enough to accomplish its utmost designs."

36. εἴ τις. Cf. N. on I. 4. § 9. — εἴη. Cf. S. § 216. 4. — For the construction of στρατηγός and λοχαγός, see S. § 151. 3. — ἴνα ἀπαγγελῶσι. Cf. N. on I. 9. § 27.

37. Ὀρχομένιος, an *Orchomenian*. Orchomenus was a name common to several cities in Greece. The one to which Cleanor belonged was in Arcadia. — Χειρσοφος δ' κ. τ. λ. The absence of Christophus is given as a reason why he was not of the number, who went out to meet the Persian deputies.

38. εἰς ἐπήκοον, *within hearing distance*. — καὶ τεθνήκει is epexegetical of τὴν δίκην and may be rendered, *namely death*. — ἀπαιτεῖ. This verb signifies *to demand from any one what is one's own, or is justly due to him*. Cf. V. 8. § 4. For its construction with ἡμᾶς and ὅπλα, cf. S. § 165. 1.

39. οἱ ἄλλοι, sc. ἡμεῖς. — ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθρούς ἑομεῖν, *to consider the same persons friends and enemies which we did*. For the construction of ἡμῖν, cf. Butt. § 133. N. 1; S. § 195. N. 3. ἑομεῖν. Cf. N. on καθεῖν, II. 1. § 4. — ὡς in this place has furnished much trouble to critics and commentators. Some conjecture that it should be omitted, others, that it stands for ὁμοως, and others, that it should be written ὡς. But the MS. testimony is too unanimous to admit of its erasure; and ὁμοως, which Dind. calls "*frigidam Stephani conjecturam*," is equally as troublesome to dispose of; while ὡς is never found except in the formulas, καὶ ὡς, οἶδ' ὡς, etc. (Cf. Mt. § 628 end). But the difficulty disappears, if we suppose that the speaker, in the vehemence of his feelings having overlooked his previous use of οὔτινες = ὅτι (Cf. Mt. § 480. c; Butt. § 143. 1), repeated ὡς = ὅτι (Cf. Mt. § 628; 5. Butt. § 149; Passow, No. 4). That the construction is somewhat disturbed appears from προδόντες — προδεδωκότες. οὐκ αἰσχύνεσθε — οὔτινες ὁμόσαντες — ὡς ἀπολωλέκατε, may then be rendered, *are you not ashamed — that when you had sworn — that you (I say) have destroyed*. — καὶ τοὺς ἄλλους — ἐγ' ἡμᾶς. Krüg. conjectures that the order is, καὶ ἐπὶ τοῖς ἄλλοις ἡμᾶς (Cf. Mt. § 595. 3) σὺν τοῖς πολεμίοις ἔρχεσθε, thus omitting the participle προδεδωκότες. But if it be borne in mind, that the natural expression of high mental excitement, is a multiplied and disordered use of epithets, we shall cease to wonder at the confused structure of the sentence, or the needless repetition of any of its words.

40. Κλέαρχος γὰρ. The ellipsis implied by γὰρ (Cf. N. on I. 1. § 6) may thus be supplied: (we have done no wrong) *for Clearchus*.

41. Κλέαρχος μὲν τοῖσιν κ. τ. λ. Xenophon in his reply does not intimate that Clearchus was guilty, but on the assumption that he was so, acknowledges the justice of his punishment. He employed the *argumentum ad hominem*, i. e. he granted that Clearchus, if guilty,

had suffered justly, but argued that Proxenus and Menon being, as Ariæus and his party said, in high honor, should be restored to their troops. This was a brief but unanswerable argument, and clearly exposed the duplicity of the Persians.

CHAPTER VI.

1. ὡς βασιλεία. Cf. N. on I. 2. § 4. — ἀποτμηθέντες τὰς κεφαλὰς, *having been beheaded*. Cf. S. § 167. Prof. Woolsey remarks (N. on Æschyl. Prometh. 362), that "all such cases may be resolved into ἔχω with the participle of the verb used, and the accusative." — εἷς μὲν. For εἷς in apposition with στρατηγοί, cf. N. on II. 4. § 1. μὲν corresponds with δὲ in Πυρόξενος δὲ, § 16. — ὁμολογουμένως ἐκ πάντων τῶν ἐμπελῶς αὐτοῦ ἐχόντων, "*by the admission of all who knew him.*" Felton. ἐμπελῶς — ἐχόντων. Cf. N. on I. 1. § 5. — ἐσχάτως, *to the last degree*.

2. Καὶ γὰρ δὴ, *for now*. γὰρ *illustrantis*. Cf. N. on I. 6. § 6. — ἕως, *as long as*, refers here to an event which is certain and therefore takes the indicative. Cf. Butt. § 146. 3; Mt. § 522. 1. — πόλεμος, i. e. the Peloponnesian war. — παρέμεινεν, *remained*, sc. in the service of the state. Opposed to this is οὐκέτι πελθεταί, § 3. infra. — τοὺς Ἕλληνας, i. e. the Greeks who inhabited the Thracian Chersonesus. Cf. I. 3. § 4. — διαπραξάμενος ὡς ἰδίνατο παρὰ τῶν Ἐφόρων, *having obtained from the Ephori (as large supplies) as he was able*. ὡς ἰδίνατο, sc. διαπραξάσθαι. The Ἐφοροί, from time to time, had assumed much greater powers, than were originally given them by Lycurgus. They had all the outward symbols of supreme authority, were the arbiters of peace and war, had the control of the public money, and could even fine or imprison their kings. — ὡς πολεμήσων. Cf. N. on I. 1. § 3. — τοῖς — Θυράξιν, sc. οἰκοῦσιν.

3. μεταγρόντες πως, *having somehow changed their mind*. — ἤδη ἔσω ὄντος αὐτοῦ, *when he had now departed*. — Ἴσθμοῦ, i. e. the isthmus of Corinth. — ἔχετο πλίων, *he sailed away*. Cf. S. § 223. N. 2.

4. ἰθανατώθη, *he was condemned to death*. — τελῶν, *magistrates* = Ephori. — ὁποῖοις . . . γέγραπται. A difficult clause, since, by referring to I. 1. § 9, we find only Κῦρος ἠγάθη αὐτόν. Krüg. thinks that Xenophon, *memoriæ vitio*, thought he narrated more in I. 1. § 9, than he really did. It is evident that nothing can be said of the passage, which is not mere conjecture.

5. ἀπὸ τοῦτου, sc. τοῦ χρόνου. — ἔφερε καὶ ἤγεν, *agebat et fer-*

ebat, he ravaged, plundered. — *πολεμῶν διεγέμετο, he continued to wage war.* S. § 222. 4. — *μέχρις οὗ = μέχρι τοῦτου τοῦ χρόνου ὅτε, until the time when, until that.* Cf. Mt. § 480. b.

6. *ἔξον.* Cf. N. on II. 5. § 22. — *ῥαθυμεῖν, (from ῥαδίος, easy, and θυμός, temper,) to be easy-tempered, free from care.* In this place as opposed to *πορεῖν*, it signifies *to be at ease, to be without labor.* — *βούλεται, prefers, a sense which Butt. (Lexil. No. 35) says this verb seldom has in prose, but which is here discoverable by its antithesis with ἔξον ῥαθυμεῖν.* — *ὥστε πολεμεῖν, in order that he might carry on war.* Cf. S. § 220. 1. — *μελονα ταῦτα ποιεῖν, to diminish it, i. e. his wealth.* — *παιδικά.* See N. on § 28, infra. — *οἷτω* (S. § 15. 3), *thus = to such a degree.*

7. *τε* corresponds with *καὶ* in *καὶ ἐν τοῖς δεινοῖς.* Cf. S. § 228. N. 4. — *ἐν τοῖς δεινοῖς, in the dangers (of war) = in battles.* — *οἱ παρόντες, i. e. those who had personal knowledge of his courage and conduct in the hour of danger.*

8. *ἀρχικός, qualified to govern.* — *ὡς δυνατὸν, as far as was possible.* — *ἐκ τοῦ τοιοῦτου τρόπου οἷον καὶ ἐκεῖνος εἶχεν, from such a disposition as he also had.* *τρόπου* answers here to what we call *turn of mind.* — *ὅπως ἔξει.* Cf. N. on I. 3. § 11. — *ἐμπροίησαι, to impress upon.* — *πεισιτόν εἰη Κλεάργῳ = δεῖ πελθεσθαι Κλεάργῳ.* Cf. S. § 162. N. 1.

9. *ἐκ τοῦ χαλεπὸς εἶναι, by being austere.* *ἐκ* here denotes the *means.* Cf. Mt. § 574. For the construction of *χαλεπὸς*, cf. S. § 161. N.; of *εἶναι*, S. § 221. — *ὀρῶν στυγνός, harsh to look upon.* S. § 219. N. 3. — *αἰτῶ μεταμέλειν.* Cf. N. on I. 6. § 7 (end). — *ἔσθ' ὅτε* for *ἔστιν ὅτε, sometimes, literally, there is when.* — *καὶ, also.* *γνώμη, purposely, designedly,* is opposed to *ὀργῆ.* Both these datives are used adverbially.

10. *μέλλοι, sc. ἐκεῖνος* referring to *τὸν στρατιώτην.* — For the construction of *φυλακὰς φυλάξειν*, cf. Butt. § 131. 3; S. § 164. — *φίλων ἀφέξεισθαι, to abstain from bringing injury upon friends.* — *ἀπροφασίστως, promptly.* The most important qualifications of a soldier are here enumerated, viz., fidelity in keeping guard, abstinence from injuring friends or allies, and readiness to attack the enemy.

11. *ἤθελον αὐτοῦ ἀκούειν (= πεῖθαρχεῖν) σφόδρα, they willingly paid him prompt obedience.* For the construction of *ἤθελον*, cf. Butt. § 150. p. 440. *ἄλλον, sc. στρατηγόν.* — *φαιδύον, pleasantness.* — *ἐν τοῖς προσώποις, upon his countenance.* A rare use of this plural *de vultu unius.* — *ἐβῶμενον, perf. pass. part. of ῥώννυμι.* S. § 118. P.

12. *ἔξω τοῦ δεινοῦ, out of danger.* Cf. S. § 188. 2. — *πρὸς ἀλλοῦς, sc. στρατηγούς.* — *ἀρχομένους, to be commanded* (S. § 222. N.

3), referring to *στρατιώτας* the omitted subject of *ἀπιέναι*. — *τὸ γὰρ ἐπιχαρὶ οὐκ εἶχεν*, for *he had no suavity of manners*. *ἐπιχαρὶ* is opposed to *χαλεπὸς* and *ὤμος* in the next member. — *διέκειντο πρὸς αὐτὸν*. *were disposed, had the same feelings towards him*.

13. *ὑπὸ τοῦ δεῖσθαι* is to be constructed with *κατεχόμενοι*. The meaning of the passage is, that no soldiers followed him, except such as were commanded to do so by their state, or compelled by their own wants and necessities, and these were to the highest degree obedient.

14. *τό τε γὰρ πρὸς τοὺς πολεμίους θαρσάλεως ἔχειν παρῆν*, literally, *for both to feel bold against the enemy was with them = they were not afraid of the enemy*. The clause *τό . . . ἔχειν* is the subject of *παρῆν*. Cf. S. § 159. 2. For the construction of *θαρσάλεως ἔχειν*, cf. N. on I. 1. § 5. — *φοβεῖσθαι*, literally, *to frighten one's self*, i. e. *to fear*, in which new sense it may be regarded as transitive. Cf. Butt. § 135. 4. Sophocles (§ 207. N. 1), regards the accusative after *φοβεῖμαι* as properly speaking synecdochical.

15. *οἱ μάλᾳ ἐθίλειν* = *to have been greatly averse*. Cf. N. on *οἰδὲν ἤχθετο*, I. 1. § 8.

16. *εὐθύς μὲν μειράκιον ὢν*, *as soon as he was a youth*, = while yet in extreme youth. For the construction, cf. S. § 222. N. 4. — *Γοργίας*, Gorgias of Leontini in Sicily. — *ἀργύριον*, i. e. tuition money. Diod. says that Gorgias received from each pupil 100 *minæ*, which, according to the value given the Attic drachm by Hussey (Cf. N. on I. 4. § 13), would be \$1805.50. It was probably during his residence in Thessaly, that Gorgias taught Proxenus.

17. *ικανός*. Cf. S. § 161. 1. — *ἄρχειν* and *ἡττᾶσθαι* depend upon *ικανός*. — *μὴ ἡττᾶσθαι εὐεργετῶν*, *not to be surpassed in doing good*, i. e. to be able to repay all obligations under which he might lie to his friends. *εὐεργετῶν*, a participle from *εὐεργετῶ*.

18. *σφόδρα ἐνδηλον αὖ καὶ τοῦτο εἶχεν*, *on the other hand, he very plainly showed this*. — *τούτων* refers to *ἐπιθυμιῶν*. See N. on *ἀμάξας — ταύτας*, I. 10. § 18. — *μετὰ ἀδικίας* = *ἀδίκως*. In like manner *σὺν τῷ δικαίῳ καὶ καλῷ* = *δικαίως καὶ καλῶς*. — *τούτων τυγχάνειν*. See S. § 178. 2. — *ἄνεν δὲ τούτων*, i. e. contrary to the principles of justice and honor. — *μὴ* is highly emphatic from its position at the close of the sentence.

19. *αἰδῶ*, *respect*. — *ἐαυτου* limits *αἰδῶ* and *φόβον*, and is used objectively. S. § 173. N. 2. — *ἡσχύνετο μᾶλλον τοὺς στρατιώτας*, *he stood in greater awe of his soldiers*.

20. *ᾧ ἔμελλε . . . δοκεῖν*, literally, *he thought it sufficient for the being or seeming to be qualified to command*, i. e. for the real exercise or outward show of command. — *ἐπαινεῖν* is the subject of *ἀρκεῖν*.

— *καγαθὸι τῶν συνόντων*. Cf. S. § 177. 1. — *εἰμεταχειρίστω*, easily circumvented, literally, *easily handled*, *easy to be managed*. Cf. Thucyd. VI. 85. § 3. — *ἰτῶν*. S. § 175.

21. *λαμβάνοι* — *κευδαίροι*. The verb *λαμβάνειν* signifies *to take*, as by force, *to receive*, as wages; *κευδαίροι*, *to receive*, as presents. — *μὴ διδοίη δίκην*, *he might escape punishment*.

22. *Ἐπὶ . . . ᾤετο*, *he thought that the shortest way to accomplish what he designed*. For the construction of *ὄν*, cf. S. §§ 150. 5: 182. — *ἀληθὲς* = a desire to speak the truth. — *τὸ αὐτὸ τῷ ἡλιθίῳ*, *the same thing with folly*. S. § 195. N. 3.

23. *ὄτω* — *τοίτῳ*. Cf. S. § 150. 4. — *τῶν . . . πάντων* depends upon *καταγελῶν* (Cf. S. § 182), which here signifies *laughing at*, i. e. turning into ridicule.

24. *τὰ . . . λαμβάνειν*, *he thought himself the only one, who knew that it was most easy to take the unguarded possessions of friends*. ῥᾶστον superlative of ῥᾶδιος. S. § 59. For the construction of *εἰδέναι* — *ὄν*, cf. N. on I. 10. § 16.

25. ὅσους = τοίτους ὅσους, of which, *τοίτους* depends upon *ἔφοβητο*. — *ὡς εἴ ὤπλισμένους*, *as if they were well armed*, is opposed to *ἀνάνδρους*, *unmanly*, *defenceless*. — *χρηῆσθαι*, *to use* = *to practise on*.

26. *ἀγάλλεται*, *prides himself on*, *exults in*, followed by the dative either with or without the preposition. — *τῷ ἑκαπατῶν δύρασθαι*, *in his ability to deceive*. Cf. S. § 198. — *ἀπαιδεύτων*, sc. *ἔνα*. S. § 175. N. 3. — *Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεῖειν φίλῳ*, *διαβάλλων τοὺς πρώτους, τοίτους ᾤετο δεῖν κτήσασθαι*, *and when he desired to become the first friend of any persons, he thought that* (in order to effect this) *it was necessary to gain their friendship by calumniating their friends* (i. e. his rivals). *παρ' οἷς*, *in whose estimation*. *φίλῳ*, *in respect to friendship*. *πρώτους*, *former* with reference to Menon. *τοίτους* refers to the persons, whose friendship Menon wished to cultivate, and is the antecedent of *οἷς* in the first member.

27. *Τὸ . . . παρῆχασθαι* depends on *ἰμυχαῖατο*. S. § 162. 3. — *ἐκ τοῦ συναδικεῖν αὐτοῖς*, “*by becoming an accomplice in their crimes.*” Spel. — *ἤξῃον*, *he wished*. — *ὅτι πλεῖστα δύναίτο καὶ ἐθέλοι ἀν ἀδικεῖν*, *that he was very able and willing to be a villain*.

28. *Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεσι περὶ αὐτοῦ ψεύδεσθαι*, *now one may lie concerning him with respect to things unseen*, i. e. there is room for falsehood, in detailing those points in Menon's character more removed from public observation. For the construction of *τὰ ἀφανῆ*, cf. S. § 167. — *Ἄρσιαιῳ δὲ βαρβάρῳ ὄντι κ. τ. λ.* Reference is here had to the foul and unnatural crime of *pæderasty*. — *ἀγένειος ὡν νενηῶντα*. This shows the extreme youth of the parties, the one

being yet without a beard, and the other just having one. The position of these words is strongly emphatic.

29. ὅτι, *because*. Cf. N. on I. 2. § 21. — ἀκισθεὶς. Some think that Menon was mutilated by the command of the king (Cf. I. 9. § 13), and after a year of ignominy and suffering came to his end. Others suppose, that reference is had in ἀκισθεὶς to the disgrace in which he lived in consequence of his vile deeds.

30. καὶ τοῖτω, *these also*. Cf. N. on I. 10. § 18. — εἰς φίλων, i. e. with respect to their treatment of friends.

BOOK III.

CHAPTER I.

1. *ἐν ταῖς σπορδαῖς*, during the time of the league, i. e. while the league was unbroken. These words are to be taken with *ἐγένετο*.

2. *ἀπορία*, embarrassment, perplexity. — *ἐπὶ ταῖς βασιλείωσ θύραισ*. Cf. N. on II. 4. § 4. — *κύκλω δ' αὐτοῖσ πάντη*, about them on all sides. — *οὐδεὶς ἔτι*, no one any longer. For the construction of *Ἑλλάδος*, cf. N. on I. 10. § 4. — *πλέον*. I have followed the common reading, instead of *οὐ μείον*, adopted by Dind., Born., Pop., and several others. Krüg. well remarks, "*οὐ μείον* non satis aptum videtur cum Græciæ (i. e. Ionix) distantia longe major quam hic dicitur fuerit." Cf. II. 2. § 6. — *διεῖργον*, "reditu arcebant." Sturz. — *οἱ . . . βάρβαροι*, i. e. Ariæus and his party. — *μόνοι δὲ καταλειμμένοι ἦσαν*, that they had been utterly deserted by their allies. — *εὐδηλον*, very evident. *εὐ* is intensive like the Eng. *well*, in words with which it is compounded. — *λειφθεῖτη*, i. e. left alive.

3. *ἀθύμως ἔχοντες*, Cf. N. on I. 1. § 5. — *εἰς τὴν ἑσπέραν*, in the evening of that day. — For the construction of *στίου*, cf. S. § 179. 1. — *ἐπὶ δὲ τὰ ὄπλα*, = to their quarters. The despondency, into which the army sank after the treacherous seizure of the generals, is here given with great pathos and force.

4. *ὃν αὐτὸς ἰφὴ κρείττω ἑαυτῷ νομίζειν τῆσ πατρίδωσ*, whom he (Proxenus) said he considered of more use to himself than his country, i. e. Proxenus expected greater advantages from Cyrus than from his country.

5. *ὑποκτείσασ μή τι πρὸσ τῆσ πόλεωσ οἱ ὑπάτιον εἶη Κίρωσ φλον γενέσθαι*, fearing lest perhaps he should be blamed by his city (i. e. Athens), on account of his being a friend to Cyrus. *τι*, in something or other. Butt. § 150. p. 435. For the construction of *οἱ ὑπάτιον εἶη*, cf. S. § 200. 2. Dind. reads *ὑπάτιον*. — *Κύρωσ . . . συμπολεμῆσαι*. The Peloponnesian war is here referred to. — *τῷ θεῷ*, i. e. Apollo.

6. *τίνι ἄν θεῶν*, to which of the gods. A different inquiry from the one which Socrates directed him to make. — *κάλλιστα καὶ ἄριστα*. See N. on II. 1. § 9. — *ἴθοι τὴν ὁδόν*, he might perform the jour-

ney. Cf. S. § 164. — Θεοῖς οἷς, by attraction of the antecedent to the relative, for Θεοὺς οἷς. Cf. N. on ἄλλου οὐτινος, I. 4. § 5.

7. *μαντείαν*, response of the oracle. — *κρίνας*, having determined — *ιτέον* = *πορευτέον*. For the construction, cf. N. on I. 3. § 11. — *τοῦτο* refers to the clause beginning with ὅπως ἄν. — ἤρου. 2 aor. mid. of ἴρομαι.

8. *καταλαμβάνει*, finds, meets with. — *μέλλοντας ἤδη ὁρμῶν τὴν ἄνω ὁδόν*, being ready to march into the interior. For the construction of *μέλλοντας* — *ὁρμῶν*, cf. S. § 219. N. 1. Hutch. supplies εἰς or ἐπὶ before ὁδόν, but it is better to refer it to S. § 163. 2. — *συνεστάθη*, was introduced.

9. *ἐπειδὴν τάχιστα ἡ στρατεία λήξη*, as soon as the expedition was ended. — εἰς Πεισιδάς. Cf. I. 1. § 11.

10. *οὕτως ἐξαπατηθεῖς*, having been thus deceived in respect to the object of the expedition. — *σαφές* = *εὐδηλον*. — *οἱ πολλοὶ*. the greater part. Cf. Mt. § 266. — *δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου*. through fear of being objects of shame to one another and to Cyrus. *αἰσχύνην* is here used *subjectively*, in the sense of *feeling of shame, dread of disgrace*. When taken *objectively*, it signifies *the cause of shame to*. Had any of the generals deserted the expedition, they would have been stigmatized as cowards and traitors by their fellow commanders (Cf. I. 4. § 7), and as men incapable of gratitude by Cyrus (Cf. II. 3. § 22).

11. Ἐπεὶ δ'. The narrative is here resumed from § 3. — *μικρὸν δὲ ὕπνου λαχὼν* (= *τυχῶν*), having obtained a little sleep. ὕπνου. Cf. S. § 178. 2. — *σκηπτὸς* — *πᾶσαν*. The construction unchanged would have been *σκηπτὸς* — *πᾶσα*. — *ἐκ* in *ἐκ τούτου* denotes the cause. So Krüger. — *πᾶσαν*, sc. *οἰκίαν*.

12. *Περὶφοβος*, exceedingly terrified. *περὶ* in composition is often intensive. — *ἀνηγέρθη* = *ἀνήγρευτο*. Cf. Butt. § 136. 2; S. § 206. N. 2. — *πῆ μὲν* — *πῆ δὲ*, in one respect — in another. — *ἐκ Διός*, coming from Zeus. *βασιλείως*, "regum tutoris et regis gentis apud Persas auctoris." Poppo. — *μὴ οὐ δύναίτο*, lest he should not be able. Cf. N. on I. 7. § 7.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, what kind of thing, however, such a dream signifies, i. e. whether such a dream forbodes good or evil. The dream itself left Xenophon in doubt as to what it meant, but the events which followed furnished an interpretation. Ὅποιόν τι is the predicate (S. § 160. N. 1), and τὸ τοιοῦτον ὄναρ ἰδεῖν, the subject of ἐστὶ. — *ἔγνοια αὐτῷ ἐμπέπτει*, the thought occurs to him. — *προβαίνει*, advances = is passing away. — *εἰκός*, sc. *ἐστὶ*, it is probable. — *τί ἐμποδῶν μὴ οὐχὶ x. τ. λ.*, what will

hinder our dying ignominiously, after having witnessed all the most cruel sights, and suffered the most dreadful torments. ἔμποδων, before the feet, in the way. μὴ οὐχί. S. § 225. 2. ὑβριζομένους, being insulted = amidst insults.

14. ὡπερ ἔξον, sc. ἡμῖν, as though it were in our power. Cf. N. on II. 5. § 22. — Ἐγὼ οὖν τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν, from what city, then, am I expecting a general to do these things. “Xenophon metuisse se significat ne arrogans videretur, si cum Spartanus dux Chirisophus adesset, ipse Atheniensis exercitui prospicere studeret.” Krüger. Cf. VI. 1. § 26. πόλεως. S. § 147. ταῦτα refers to the means of defence, alluded to in the beginning of the section. πράξειν. Cf. S. § 219. 2. — ἡλικίαν. Cf. N. on I. 1. § 13. οὐ γὰρ ἔγωγ’ ἔτι πρεσβύτερος ἔσομαι = I shall forthwith be put to death. — τήμερον, to-day. The civil day began with the Greeks at the setting of the sun.

15. ἡμεῖς. Supply καθεύδειν δύνασθε from the preceding clause. — ἐν οἷοις, sc. πράγμασιν. Cf. II. 1. § 16; VII. 6. § 24.

16. καλῶς τὰ ἑαυτῶν παρεσκευάσθαι, that they had well arranged their affairs.

17. ὅς refers to βασιλεῖ. — καὶ τεθνηκότος ἤδη, even when he was already dead. — ἡμᾶς δὲ κ. τ. λ. Xenophon employs the *argumentum a fortiori*. He argues that if the king’s revengeful spirit led him to dishonor the lifeless body of his own brother, much more vindictive would he be towards the Greeks, who had conspired with Cyrus to dethrone and kill him. — κηδεμῶν, protector, intercessor. Allusion is here made to the powerful influence, which Parysatis exerted in behalf of Cyrus. — ὡς — ποιήσοντες, in order to make. Cf. N. on I. 1. § 3. — δοῦλον. S. § 166. αὐτὸν the first accusative is omitted. — παθεῖν has ἡμᾶς for its subject. So Poppo. But Krüg. regards the construction as a kind of anacoluthon, the writer commencing with ἡμᾶς, as though he would have subjoined τί ἂν ποιῆσαι οἰόμεθα. Schneid. thinks ἡμᾶς should have been ἡμεῖς. But there seems to be no difficulty in the usual method of explaining the construction. S. § 158. N. 1.

18. Ἄρ οὐκ ἂν ἐπὶ πᾶν ἔλθοι, would he not resort to every measure, literally, come to every thing. — ὡς ἡμᾶς τὰ ἰσχυρά αἰκισάμενος, in order that by having inflicted upon us the severest torture. — φόβον — τοῦ στρατεύσασ ποτε, fear of ever making war. Cf. S. § 221. — Ἄλλ’ ὅπως τοι, but yet in order that. — ἐπ’ ἐκείνω, in his power.

19. οὐποτε ἐπανόμην — οἰκτείρων, I never ceased pitying. — αὐτῶν has usually been construed with χώραν as though written αὐτῶν χώραν ὄσην μὲν καὶ κ. τ. λ. But Mt. (§ 317) says, “the genitive is used particularly with demonstrative pronouns, which are explained, in

order to show in whom a certain quality is found." Before αὐτῶν then, we may supply ταῦτα or τάδε, referring to χώραν, ἐπιτήδεια, θεραπείας, etc., in the following clauses. Cf. Butt. § 132. N. 7; S. § 178.

20. τὰ δ' αὖ τῶν στρατιωτῶν is opposed to (τάδε) αὐτῶν in § 19. — ἀγαθῶν ἧε = ἐπιτηδίων. So in the following section. — For the construction of οὐδενός — μετείη, cf. S. § 178. N. 2. — ὅτου — ἔχοντας. The order is, ἦδειν ὀλίγοις ἐτι ἔχοντας (cf. N. on I. 10. § 16) ὅτου ὠνησόμεθα. ὅτου denotes the price (S. § 190. 1), and refers to τὶ the suppressed object of ἔχοντας. ὠνησόμεθα is put in the first person, because ὀλίγους, to which its subject refers, is included in the preceding ἡμῖν. For its construction in the future, cf. S. § 209. N. 10. — ἄλλως δέ πως, in any other way. — ἢ ὠνούμενους, than by purchase. — ὄρκους . . . ἡμᾶς is to be construed with ἦδειν. — ταῦτ' οὖν λογιζόμενος is a repetition of τὰ . . . ἐνθυμούμενην, which is separated by intermediate clauses from the proposition, ἐντοτε . . . πόλεμον, upon which it depends.

21. ἔλυσαν — λελύσθαι. There is a play here on these words, the former being taken in the sense of to break, to violate, the latter, to cease, to come to an end. — Ἐν μέσῳ, in the midst = open to any, who may wish to contend for the prize. — ἄθλα. This allusion to the games of their country, was eminently adapted to arouse the disheartened Greeks. The lands, houses, treasures, &c., of the faithless Persians, are represented as the prizes for which the army is now to contend, while the gods, the avengers of violated oaths, sit as the ἀγνοθέται, to regulate the contest and award the prizes. — ἄθλα is limited by τοῦτων, the omitted antecedent of ὀπίστεροι. — For the construction of ἡμῶν, cf. S. § 177. 1.

22. Οἵτοι refers to the Persians. — αὐτούς, i. e. the gods. Cf. N. on II. 4. § 7. — ἐξείναλ. Cf. N. on I. 5. § 2. — Construe πολὺ with μέλιον. — φρονήματι, confidence.

23. σὺν τοῖς θεοῖς, with the assistance of the gods. — ἄνδρες, referring to the Persians, is here used in its common signification men, homines. — τρατοὶ, vulnerable. S. § 132. 1.

24. The order is, Ἀλλὰ πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους κ. τ. λ., the clause, ἴσως γὰρ καὶ ἄλλοι ταῦτὰ ἐνθυμοῦνται, containing the ground for the apprehension expressed in the main proposition. ἄλλους, i. e. the officers of the other divisions. — παρακαλοῦντας. On this form of the fut., cf. S. § 102. N. 2. For the construction, see S. § 222. 5. — ἄρξωμεν τοῦ ἐξορμηῆσαι. Cf. S. §§ 221: 184. 1. — φάνητε — ἄριστοι, show yourselves the bravest. After φαίνεσθαι, the participle ὦν (Cf. N. on I. 9. § 19) is sometimes omitted, and only the adjective connected with it is given. See Mt. § 549. Obs. 3.

25. οὐδὲν προφασίζομαι τὴν ἡλικίαν, *I do not plead my age as an excuse.* — ἀκμάζειν ἡγοῦμαι ἐρύκειν, *I think I am at the acme of age* (i. e. the very best age) *to repel.* ἐρύκειν, a poetic word. It is found in the aor. in V. 8. § 25.

26. Πλὴν, *but.* — βοιωτιᾶζων τῆ φωνῆ, "*Bæotorum dialecto et vocis sono utens.*" Krüg. — ἡ βασιλέα πείσας, *than by persuading the king*, i. e. obtaining his consent. — εἰ δύναιτο, sc. πείσαι. — καὶ ἅμα, *and at the same time.*

27. μεταξὺν, sc. λέγοντα, *while he was speaking.* Cf. Mt. § 565. Obs. 2; S. § 222. N. 4. Ὡ θαυμασιώτατε ἄνθρωπε, *O most admirable man.* A sarcastic address = *O wonderfully stupid person.* — Ἐν ταύτῳ — τοῖτοισ (for ἐν ταυτῷ — χωρὶς τοῦτων. Cf. S. § 195. N. 3), *in the same place with these*, i. e. present with the other captains. — μέγα φρονήσας, *highly elated.* — ἐπὶ τούτῳ, i. e. the death of Cyrus.

28. The argument in this and the next section is, that when the Greeks showed a bold and independent spirit, the king succumbed to them; but as soon as they confided in his promises, and became more unguarded, he treacherously seized their commanders, and summoned the whole army to an unconditional surrender. *παρισκησάμεν αἰτῶ.* Cf. II. 2. § 18. — τί οἱκ ἐποίησε, *what did he not do* = what did he leave undone.

29. εἰς λόγους αἰτοῖς — ἤλθον. Cf. N. on II. 5. § 4. — κεντούμενοι, literally, *pricked or goaded*, as beasts of burden are excited to greater efforts by the application of the goad. Some think that a particular kind of Persian torture is here designated. Cf. Herod. III. 16. — οἱ τλήμονες, *miserable men!* is in apposition with *ἐκείνοι.* — καὶ μάλ', *although greatly.* — τούτον, i. e. death. For the construction, cf. S. § 182. — ἀμύνεσθαι, *to defend ourselves.* — πείθειν, sc. βασιλέα. — ἰόντας, *by going to him*, i. e. the king. Mt. (§ 558) says, "the participle frequently expresses the means by which the principal action is effected."

30. ἡμῖν αὐτοῖς (i. e. τοῖς λοχαγοῖς) is opposed to τοῖς σκευόφοροις implied in σκευὴ ἀραθέντας = having made him a σκευόφορον. For the construction, cf. N. on τοῖτοισ, § 27. supra. — ὡς τοιοῦτῳ = ὡς σκευοφόρῳ. — Οὕτως here denotes contempt, like the Latin *iste.* — τοιοῦτός, i. e. such a dastard. "*tam ignavus est.*" Krüg.

31. τούτῳ . . . οὐδὲν, *nothing of Bæotia pertains to this fellow* — he has no connection with Bæotia. — ἐπει, *since, inasmuch as.* — ὡςπερ Λυδὸν ἀμφοτέρα τὰ ὦτα τετραπημένον, *having both his ears bored through like a Lydian.* It was the custom among the Oriental nations, to bore the ears of slaves, as a badge or mark of their servile condition. Cf. Ex. 21: 6; Ps. 40: 6. Some think that Agasias

means to charge him only, with belonging to the servile and imbecile race of the Lydians (cf. N. on I. 5. § 6), and not with having been in a state of personal servitude. Others suppose that his ears were perforated to receive ornaments, such as the Lydian and Phrygian youth wore, and thus he was detected by Agasias.

32. Καὶ εἶχεν — οὕτως. It was found upon examination; that the charge of Agasias was true. — οἴχοιτο, *was gone* = had been slain. "An established usage," says Butt. (*Irreg. Verbs*, p. 185), "has existed in the common language from Homer's time, by which οἴχομαι never means *I am going*, but always *I am gone*." This usage is continued in the imperfect, which time οἴχοιτο here takes from the context. Cf. S. § 209. 1.

33. εἰς . . . ὄπλων. Cf. N. on II. 4. § 15. "Græcorum duces pro castris sedent et de summa belli deliberant." Zeune.

34. τὰ παρόντα = *the present posture of our affairs*. — εἴ τι δυναίμεθα ἀγαθόν. Cf. N. on II. 1. § 8. — καὶ πρὸς ἡμᾶς, sc. ἐλεῖσας from the preceding clause.

35. ἡμῶν depends upon τούτους understood, the antecedent of οὗς in the preceding member. — δέ γε οἶμαι. Porson conjectures δ' ἐγὼμαι (S. § 24. N. 1), of which crasis Krüg. says, "vereor ut sit Xenophontea."

36. μέγιστον ἔχετε καιρόν. Hutch. renders "*commodissimam habetis occasionem*." But this interpretation does not accord so well with οἱ γὰρ . . . ἀποβλέπουσι which follows, as the one given by Leuncl. and adopted by Sturz., Born., Krüg., and Pop., "*in vobis plurimum est situm*" = you are the men to think and act in this emergency. Xenophon expresses the same idea in other places by ἐπικαίριοι = οἱ ἰκανώτατοι καὶ φρονεῖν καὶ οὐμπράττειν εἴ τι δέοι. Cf. Cyr. V. 5. § 43, 44; III. 3. § 12. — πρὸς ὑμᾶς ἀποβλέπουσι for an example of cheerfulness and bravery. — καὶ by crasis for καὶ ἰάν.

37. Ἴσως is used here *per modestiam* for, *certainly, truly*. Cf. Butt. § 1. N. 1. — διαφέρειν τι τούτων, *to somewhat surpass these*. For the construction of τούτων, cf. S. § 184. 1. — γὰρ in Ὑμεῖς γὰρ ἐστὶ introduces the reason, why the officers should excel the common soldiers. — χρήμασι and τιμαῖς are datives, answering to the question, 'wherein?' Cf. Mt. § 400. 7. — τούτων depends upon πλείον in ἐπλεονεκτεῖτε. Cf. S. § 184. N. 1. — νῦν τοίνυν, *now then*. — ἐπεὶ πόλεμος ἐστίν. The opposition of this clause to ὅτε εἰρήνη ἦν, is too obvious to be overlooked. — τοῦ πλήθους, i. e. the common soldiers.

38. ἀπὸ τῶν ἀπολωλότων, *in the place of those who have perished*. Cf. S. §§ 205. N. 2: 140. 3. — ὡς μὲν συνελόντι εἰπεῖν, sc. λόγῳ, *to speak briefly*. Cf. S. § 220. N. 1. Note the force of συνελόντι, 2 aor. part.

of συναρῆς, to draw together, to contract. — Repeat with παντάπασιν the preceding οὐδὲν . . . γένοιτο. The sentiment is, that in times of peril, it is preëminently true, that nothing can be done to advantage without leaders. — δοκεῖ does not here mark uncertainty, but rather what is so apparent as to admit of no doubt. — ἤδη ἀπολώλεκεν, has already destroyed. Cf. S. § 205. N. 2.

39. ὅσους δεῖ, as many as are necessary to supply the places of those who are gone. — ἦν . . . ποιῆσαι. This sentence contains a prolepsis (ἦν . . . παραθαρήνῃς), and an apodosis (οἶμαι . . . ποιῆσαι). For the moods, cf. S. §§ 220. 3: 217. N. 5. — πάνυ ἐν καιρῷ, very timely.

40. γὰρ illustrates what is said in the preceding section of the necessity of encouraging the soldiers. — οὕτω γε ἰχόντων, while they are thus, i. e. in this state of dejection. — The τι after δέοις is synecdochical. S. § 167.

41. γνώμας, thoughts, — τοῦτο refers to τί πελοῦνται. — ἀλλὰ καὶ, but also. The philosopher as well as the general is seen in this advice.

42. γὰρ δὴπου, for surely. — ἣ . . . τὰς νίκας ποιούσα, that which gives the victory. ἣ ποιούσα = ἐκείνη ἣ ποιεῖ (Cf. S. § 140. 3), of which, ἐκείνη is the predicate nominative of ἔστι. The gender of ἣ, i. e. ἐκείνη ἣ, is drawn from ἰσχύς. With this noble sentiment, cf. Ps. 33: 16; 44: 3, 6. — ὀπότεροι refers to τούτους for its antecedent. S. § 150. 4. — ψυχαῖς. S. § 197. 2. — ἐφθμενέστεροι. S. § 57. N. 2. — ὡς ἐπὶ τὸ πολὺ, for the most part, as a common thing.

43. Ἐντεθύμημαι δ' ἔγωγε καὶ τοῦτο, but for my part I have observed this also. — ὀπόσοι refers to οὗτοι in the next clause. So ὀπόσοι — τούτους below is put for τούτους — ὀπόσοι. This inversion of the propositions containing the antecedent and relative, occurs so frequently as to require ordinarily no further notice. — ἐκ παντός τρόπου, in every way. "Summo studio." Sturz. — περὶ δὲ τοῦ καλῶς ἀποθνήσκειν, for an honorable death. Cf. S. § 221. — διάγοντας, sc. τὸν βίον. The sentiment of this passage is, that those persons who desire to save their lives at the expense of their honor, oftentimes find a more speedy death, than they who place their honor before life.

44. αἰτούς τε ἄνδρας ἀγαθοὺς εἶναι, to be ourselves brave men. — τοὺς ἄλλους παρακαλεῖν. Supply ἄνδρας ἀγαθοὺς εἶναι from the preceding clause.

45. τοσοῦτον μόνον τε ἐγγνωσκον ὅσον ἤκουον Ἀθηναίων εἶναι, all I knew of you was from hearsay, that you was an Athenian, literally, I knew as much only of you as that I heard you was an Athenian. For the construction of ἤκουον — εἶναι, cf N. on I. 3. § 20. It seems from this, that Xenophon had hitherto strictly maintained the character

befitting one, who went merely as the friend of Proxenus, and had taken little or no part in the public matters pertaining to the expedition. — *πλείστοις εἶναι τοιούτους*. Chiriosophus wishes that the prudence and activity of Xenophon, might be found in all the leaders.

46. *μὴ μέλλωμεν, let us not delay*. Cf. S. § 215. 1. — *μέλλω* here and in the following section = *βραδύνω*. Cf. Thucyd. V. 3. § 2. — *οἱ δέόμενοι* is in apposition with *ὑμεῖς*, the omitted subject of *αἰρέεισθε*. Cf. S. § 157. R. 2. — *συγκαλοῦμεν* “*faturum est, non præsens pro futuro, quod somniat Hutchinsonus.*” Porson. Cf. N. on § 24, supra.

47. *ἄμα ταῦτα εἰπὼν ἀνέστη, as soon as he said this, he rose up*. Cf. Butt. § 150. p. 439; S. § 222. N. 4. — *ὡς μὴ μέλλοιτο ἀλλὰ περαινοῖτο τὰ δέοντα, that what was necessary to be done might suffer no delay, but be accomplished*; or more briefly, *that the necessary business might be transacted without delay*.

CHAPTER II.

1. *εἰς τὸ μέσον, sc. τοῦ στρατοπέδου*. Cf. III. 1. § 46. — *ἰδοξεν αὐτοῖς*. Cf. N. on I. 2. § 1. — *προφυλάκας*. Cf. N. on II. 3. § 2. A precautionary measure to guard against surprize. — *καταστήσαντας*. Cf. N. on λαβόντα, I. 2. § 1.

2. *τοιούτων, i. e. so eminent*. — *στερόμεθα* (from *στέρω*, the simple present of *στερέω*, Mt. § 193. Obs. 5), *we are deprived of* = we are in the state of persons deprived of, we are without. This form, which according to Passow is used by prose writers only in the present and imperfect, must not be confounded with *στεροῦμαι*. Cf. Butt. § 114. p. 301, and his more extended history of the word, Irreg. Verbs, p. 230. — *πρὸς δ' ἔτι, and besides*. — *οἱ ἀμφὶ Ἀρδιαίων*. Cf. N. on *οἱ περὶ τὸν Ἀρδιαίον*, II. 4. § 2.

3. *ἐκ τῶν παρόντων ἀνδρας ἀγαθούς τε ἐλθεῖν, to come forth as brave men from our present difficulties*. Weiske interprets: *pro præsenti rerum statu viros fortes venire* (= esse). But in that case, as Krüg. remarks, *ἔρχεσθαι* would have been employed instead of *ἐλθεῖν*. — *ἀλλὰ — γε, at least*. Cf. Vig. p. 176. — *ἀποθνήσκωμεν* and *γενόμεθα* follow ὅπως, to be supplied from the preceding clause. — *τοιαῦτα . . . ποιήσειαν, should undergo such sufferings, as may the gods inflict upon them*. For the construction of *ποιήσειαν*, cf. S. § 217. 1.

4. *Ἐπὶ τοῦτε = μετὰ τοῦτον, after him*. Cf. Mt. § 586. γ. — *ἀπιστίαν, perfidy*. — *ἐπὶ τοῦτοις, moreover, besides*. The repetition

of αὐτός is highly emphatic. — Ξένιον. This epithet was given to Jupiter, because he presided over the laws of hospitality. Cf. Æn. I. 735, “— hospitibus nam te dare jura loquuntur.” — Κλεάρχῳ. S. § 195. 1. — ὁμοτράπεζος = σύνδειπρος. It greatly enhanced the perfidy of Tissaphernes, that he thus violated the laws of hospitality. — αἰτοῖς τοῖτοῖς, i. e. the oaths, pledges, and friendly professions, just before mentioned.

5. ὄν . . . καθιστάναι. Cf. II. 1. § 4. — καὶ οὗτος, *even this man*. Cf. N. on II. 2. § 20. — ἰδώκαμεν. The aor. ἰδῶκα is used by Attic authors principally in the sing. and 3 plur., the 2 aor. being generally referred in the 1st and 2d pers. plur. Cf. Butt. Irreg. Verbs. p. 68; Carmichael Gr. Verbs, p. 78. — τὸν τεθνηκότα = τὸν νεκρὸν. — τικέινου ἐχθίστους. “Adjectives signifying ‘useful,’ ‘inimical,’ &c., are usually construed with the dative, but sometimes with the genitive.” Mt. § 391. *Obs.* 2. The ingratitude of Ariæus in joining with Tissaphernes to destroy those, who would have made him king of Persia, and who were the friends of his former benefactor and prince, is finely and forcibly set forth in this speech of Cleanor.

6. ἀποτίσαιντο. Cf. N. on ποιήσειαν, § 3, supra. — μήποτε — ἔτι, *never again*.

7. ἵσταλμένος, *being arrayed*; perf. mid. of στέλλω, *to place in order, to fit out*, and hence *to array, to deck* one’s person. So Phav. defines στέλλεσθαι· κοσμεῖσθαι. — τῷ νικῆν, *victory*. — ὀρθῶς ἔχειν, “*par esse*.” Sturz. For the construction of τῶν καλλίστων ἑαυτὸν ἀξιώσαντα, cf. S. § 190. N. 4. — τῆς τελευτῆς τυγχάνειν (= ἀποθνήσκειν). S. § 178. 2. — τοῦ λόγου δὲ ἤρχετο. Cf. N. on I. 6. § 5.

8. βουλευόμεθα = διανοούμεθα in the next sentence. — αἰτοῖς διὰ φίλας ἰέναι = φίλους εἶναι αὐτοῖς. For this periphrastic use of διὰ, cf. Mt. § 500. c. — τοὺς στρατηγούς — οἶα πεπόνθασιν (2 perf. of πάσχω). Cf. N. on I. 6. § 6. — διὰ πίστεως, *confidingly*. — αἰτοῖς depends upon ἐνεχείρισαν and refers to the Persians. ὄν = τοῖτων ᾧ, of which, τοῖτων depends upon δίκην. See N. on I. 3. § 10. — τὸ λοιπὸν. Cf. N. on II. 2. § 5. — διὰ παντὸς πολέμου, “*omni genere belli*.” Sturz. “*διὰ παντὸς est perpetuo*.” Krüg.

9. πτάρνυται τις. Divinations were drawn from *sneezings* (πταρμιὰ), especially when occurring at some critical moment. — τὸν θεόν, i. e. τὸν Δία τὸν Σωτήρα. The omen taking place just as the word σωτηρίας was spoken, Xenophon regarded it as coming from Ζεὺς Σωτήρ. — ἡμῶν λεγόντων, *while we were* (i. e. I was) *speaking*. S. § 192. — σωτήρια, sc. θύματα, *sacrifices for our preservation*. — συνεπέξασθαι, “*simul vivere*.” Pop. — κατὰ δύναμιν, *according to our ability*. — ὅτῳ . . . χεῖρα. “*Græcorum exercitus multis nomin-*

ibus rerum publicarum imaginem referrebant; et hunc præsertim exercitum civitatem peregrinantem dixeris. Ut domi, ita hic quoque de maximis quibusque rebus decernebat concio; prætores quodammodo oratorum vice fungebantur." Krüg. — *ἔπαιώνισαν*. The pæan was not only a battle and triumphal song, but also a hymn of thanksgiving, and, as it appears from this place, was sung to the honor of other gods besides Apollo. Cf. Hell. IV. 7. § 4. — *καλῶς εἶχεν*, were duly performed.

10. *Οὕτω δ' ἔχόντων*, sc. *τῶν πραγμάτων*. Cf. S. § 157. N. 8. (1). — *τοὺς μεγάλους* = *the powerful*. A similar tropical sense must be given to the antithetic *μικροὺς* literally, *small*, i. e. *weak*.

11. For the construction of *ἀναμνήσω γὰρ ὑμᾶς — τοὺς κινδύνους* cf. S. § 182. N. 2 (last clause). — *ἀγαθοὺς — εἶναι*. Cf. S. § 161. 2. — *γὰρ Περσῶν κ. τ. λ.* Instead of continuing the construction from *ἔπειτα δὲ*, the speaker apparently turns aside to explain *τοὺς κινδύνους*, and thus carries on the construction from the parenthesis. Cf. Mt. §§ 631. 2: 615 (end). See also N. on II. 5. § 12. Reference is had in this place, to the invasion of Greece by Darius Hystaspis, whose generals, Datis and Artaphernes, were defeated in the celebrated battle at Marathon. — *παμπληθεῖ στόλῳ*. The most commonly received estimate of the numbers of the Persian army, is the one given by Corn. Nep. (Vit. Miltiad.), viz., 100,000 foot, and 10,000 horse. — *ἀφανιούντων*, fut. for *ἀφανισόντων*. — *αὐθις*. Sturz after Hesych. defines this word by *εὐθύς*. Unless it is employed in this sense here, or to designate the return of Athens, to the state in which it was before it was built (Cf. Theoc. I. p. 33, cited by Born.), it had better be rejected as a vicious reading. — *Ἀθηναῖοι*. The Athenians sent to Lacedæmon to obtain aid against the common enemy, but although the Spartans promptly responded to the summons, yet being forbidden by an ancient custom to march before the full of the moon, they did not set out with their forces until several days after the reception of the message. The Athenians were left therefore to fight the battle alone, being assisted only by the Platæans, who sent 1000 men to their aid.

12. *εὐξάμενοι τῇ Ἀρτέμιδι*. The Schol. on Aristoph. Eq. 657, says that Callimachus the polemarch, vowed to Diana an ox for every enemy who should fall in the approaching battle, but when so many Persians perished that oxen could not be found to sacrifice, an equal number of goats was substituted. Some say that Miltiades was the general who made this vow. — *τῇ θεῷ*. A noun of common gender, although *ἡ θεά*, exists as a special feminine form, which, however, the Attics less frequently used. Cf. Butt. § 32. N. 2. — *οὐκ εἶχον — εἰρεῖν*, they could not find. See N. on II. 2. § 11. — *καὶ*

ἔτι καὶ νῦν, *and even to this time they are sacrificing*, i. e. so great a number of Persians were slain, that in order to fulfil the vow, they were up to the time of Xenophon, sacrificing 500 goats each year. The Athenians killed about 6000 Persians in the battle, and having pursued them to their ships, took seven vessels and set many others on fire. Many of the invaders lost their lives in their haste to get on board the ships, so that the whole number who perished in battle, in the burning ships, and in the sea, must have been very great.

13. ὕστερον. Xerxes made his expedition into Greece, A. C. 480, about ten years after the battle of Marathon. — ἀναριθμητον. According to Herodotus, the land forces of Xerxes amounted to 2,000,000 men, his sea forces 641,610, making in all 2,641,610. The servants, eunuchs, women, sutlers, and other people of this sort, are reckoned at as many more, thus making the whole number 5,283,226. The term ἀναριθμητον may well be applied to such an army. — τούτων, i. e. Tissaphernes and his army. — κατὰ γῆν. He refers here to the battle at Plataea. — κατὰ θάλατταν. The sea-fights, in which the Athenians and their allies were victorious, were fought at Artemisium, Salamis, and Mycale, the latter of which victory was gained on the same day with that of Plataea. — τὰ τρόπαια, *the trophies*. The word is derived from τριῖνω, *to turn about*. These trophies were frequently erected where the enemy first gave way and turned to flight. — μαρτύριον = τεκμήριον. — ἀλλὰ = ἀλλὰ μόνον. A contemptuous allusion is made to the Persian custom of doing homage to their kings by prostration. — τοιοῦτων μὲν ἴσπερ προγόνων, *from such ancestors you are descended*. Cf. S. § 175. N. 2.

14. Οὐ μὲν δὴ τοῦτό γε ἔρω, *I certainly do not say this*, = I would by no means be understood as saying this. — ἀφ' οὗ, sc. χρόνου. — ἐπιόντων, i. e. the Persians who invaded Greece. — ἰμῶν αὐτῶν. For the construction, cf. S. § 186. 2.

15. Καὶ τότε μὲν δὴ, *and then indeed*. — περὶ τῆς Κύρου βασιλείας. Krüg. supplies μαχόμενοι. — δῆπου ὑμᾶς προσήκει, *certainly you ought to be*.

16. Ἀλλὰ μὴν. Cf. N. on I. 9. § 18. — ἄπειροι ὄντες αὐτῶν, *being unacquainted with them*, i. e. having made no trial of their strength. For the construction of αὐτῶν, cf. S. § 185. — πατρῶν φρονήματι, i. e. with a spirit becoming your high descent. — πείραν — ἔχεις is opposed to ἄπειροι ὄντες — ὅτι. . . . ὑμᾶς. Cf. I. 8. § 19; 10. § 11.

17. Μηδὲ . . . δόξετε. "In prohibitions with μή, the imperative of the present is commonly used, but the subjunctive of the aorists." Mt. § 511. 3. Cf. S. § 215. 5. For the construction of τοῦτο, cf. S. § 167. — μῖον — ἔχειν, *are weaker*. — εἰ = ὅτι, a softened form of expression for that which was absolutely certain, viz., the defection

from the Greeks of οἱ Κυρῆοι, i. e. the Persians who had followed Cyrus. Cf. Mt. § 617. 2; Butt. § 149. p. 423. — κακλιονές, *more cowardly*.

18. μύριοι. Krüg. accents μυριοι making it the plur. of μυριοι; *innumerable*. Cf. Butt. § 70. p. 114. — οἱ ποιοῦντες . . . γίγνηται, i. e. who wound and kill in battle.

19. ἐπ' — ὀχήματος is explained by ἐπὶ τῆς γῆς, infra. — ἐφ' ἑπών κρέμανται, *hang upon their horses*, opposed to ἐπὶ τῆς γῆς βεβηκότες, *standing firmly upon the ground*. Hesych. defines βεβηκότες βεβαίως ἐνεστηκότες. — πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλόμεθα τευξόμεθα, *and we shall also reach with far surer aim, whomsoever we may wish to strike*. — Ἐνὶ μόνῳ, *in one respect only*. — προέχουσιν — ἡμᾶς. Cf. S. § 184. N. 2.

20. μάχας. S. § 167. — τοῦτο ἄχθεσθε, (yet) *feel troubled at this*. The position of τοῦτο is more emphatic, than though it preceded the clauses, commencing with ὅτι δ' οἰκέτι, and οὐδὲ βασιλείς, to which it refers. — ἧ . . . κελύομεν, *than to have those men as guides, whom being our captives we may command to guide us*. For οὓς ἄνδρας, cf. N. on I. 2. § 1. — περὶ τὰς ἑαυτῶν ψυχὰς — ἀμαρτάρουσι = *shall suffer death*. — τὰ σώματα refers to punishment by stripes or mutilation.

21. μηδὲ τοῦτο ἔτι ἔχοντας, *and no longer having this* (i. e. money), wherewith to purchase supplies. — αὐτοὺς = ἡμᾶς αὐτοὺς. Cf. S. § 144. N. 2. — μέτρῳ χωμένους ὅποσῳ ἂν ἕκαστος βούληται, *making use of as large a measure as each one pleases*.

22. ἄπορον, sc. χρῆμα. The reader will bear in mind that Xenophon is disposing of such objections as would naturally arise in the minds of the soldiers, in view of the untoward circumstances in which they were placed. In answering these objections, he contrives to substitute for each one a bright and glowing hope. This will be seen in his remarks respecting the defection of Arisæus, the want of cavalry, market, guides, etc. He now proceeds to dispose of a formidable objection, presented by the great rivers, which lay between them and their country. — καὶ μεγάλως ἠγείσθε ἑξαπατηθῆναι διαβάντες, *and think you have been greatly overreached in having crossed them*. — σέψασθε εἰ ἄρα κ. τ. λ. The argument is, that if the Persians had induced the Greeks to cross the Tigris, with the hope of cutting off their return to Asia Minor by an impassable river, it was a most stupid device, since the army could go up to the head waters and there cross over. — πηγῶν. Cf. S. § 188. 2. — προἰοῦσι — διαβατοὶ. Cf. S. § 200. 2.

23. Εἰ δὲ μήθ' οἱ ποταμοὶ διόλουν, *but if the rivers do not differ in respect to width at their sources and mouths*. Some translate, *but if the rivers will not permit us to cross over*. Pop. and Krüg. read

διήσουσιν, 3 pers. plur. fut. of διήμι. — οὐδ' ὡς, *not even thus.* — φάλημεν = ἵπολαμβάνομεν. — Schneider, following the Eton MS., credits *οἱ ἐν βασιλείῳ χωρῆ ἀκορτος*, by which the repetition of βασιλείῳ (Cf N. on I. 3. § 14) is avoided. The argument is, that if the Mysians, Pisidians, and Lycaonians, held a footing in the Persian dominions against the will of the king, the Greeks had nothing to fear, even if they could not cross the rivers or were without a guide. — Πεισίδας. Cf. I. 1. § 11; II. 4. § 13. — ὡσαύτως = ὁμοίως. — αἰτοὶ = ἡμεῖς αὐτοὶ. Cf. S. § 144. 2. N. 2. — εἶδομεν. The forms of the 2 aor. of εἶδω in the sense of *to see*, are used to complete the verb ὁράω, which has no aorist. Cf. Mt. § 231, εἶδω. Concerning the Lycaonians, cf. I. 2. § 19.

24. ἄν φάλην, *I would advise.* S. § 217. 2. — μήπω, *in no manner, by no means.* — ὡς αὐτοῦ που οἰκήσοντας, *as if we were going to settle somewhere here.* — τοῦ ἀδόλως ἐκπέμψειν is an adnominal genitive limiting ὁμήρους. — καὶ εἰ, *even if.* — Καὶ ἡμῖν . . . παρασκευαζομένους. Cf. S. § 213. 5. The sentiment is, that rather than have so formidable a body of men as the Greeks settle in his dominions, the king would furnish them every facility for a safe and easy march to their own country.

25. Ἀλλὰ γὰρ. The ellipsis may thus be supplied: *but* (I do not think it best to stay here), *for, I am afraid, &c.* — μή — μή ὡςπερ. Cf. V. 6. § 19. A similar repetition on account of intervening clauses is seen in εἰ — εἰ, § 35, infra. — μάθωμεν — ζῆν. In the sense of *to perceive*, μαθεῖν takes the participle, in the sense of *to learn*, the infinitive. Cf. Mt. § 530. 2. — μεγάλαις = *stately.* — οἱ λωτοφάγοι. Cf. Odyss. IX. 83. Xenophon here indulges in a little pleasantry, to cheer up the despondent minds of the soldiers.

26. ὅτι ἐκόντες πίνονται, *that they are willingly poor.* — ἐξόν. Cf. N. on II. 5. § 22. — τοῖς — πολιτεύοντας = ἐκείνους οἱ πολιτεύουσι. — ἀκλήρους, *poor*, literally, *without a lot or portion.* — Ἀλλὰ γὰρ. *But* (why need I say more), *for, &c.*

27. μαχομεθα. Repeat ἄν from the preceding member. — ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, i. e. that the movements of the army may not of necessity be conformed to the transportation of the baggage. — αὐτὸ ὄχλον μὲν παρέχουσιν ἄγειν, *are equally troublesome to carry.* αὐτὸ, "*pariter ut τὰ ζεύγη.*" Schneid. ὄχλον, *trouble.* ἄγειν has the force of the synecdochical accusative, limiting ὄχλον παρέχουσιν. S. §§ 221: 167.

28. τὰ περιττά, *the things which are superfluous.* Cf. N. on II. 2 § 4. — Κρατουμένων . . . ἀλλότρια, *for you know that if we are conquered, every thing belonging to us becomes another's.* I have translated this clause in the first person, in order to make it

correspond with ἤν δὲ κρατῶμεν, to which it is opposed. — τοὺς πολεμίους . . . νομίζειν. S. § 166.

29. Λοιπὸν μοι εἰπεῖν, *it remains for me to say*. — Ὅρατε γὰρ καὶ τοὺς πολεμίους ὅτι. For the construction, see N. on I. 8. § 21 (end).

30. τῶν πρόσθεν, i. e. Clearchus, Proxenus, Menon, &c. For the construction, cf. S. §§ 141. 1: 186. 1. — τοὺς ἀρχομένους, i. e. the soldiers. — τοῖς ἀρχοῦσι νῦν, *to the present commanders*, limiting πιθομένους. S. § 196. 2.

31. Ἦν δέ τις. Cf. N. on I. 4. § 9. — ἦν . . . κολάζειν, *if you will decree, that whoever of you, for the time being, is present, shall assist the commander in punishing*. Prof. Woolsey (N. on Eurip. Alcest. p. 92) remarks that, "ἀεὶ like our *ever* has two senses, *always* and *at any time*. In the latter sense it is joined with the article and usually follows it immediately." Cf. V. 4. § 15; VII. 5. § 15; Thucyd. III. 77. § 1. — οὕτως, i. e. with such discipline. — τοὺς οὐδ' ἐνὶ ἐπιτρέφοντασ κακῶ εἶναι, *who will suffer no one to be neglectful of duty*.

32. Ἀλλὰ γὰρ, *But* (I will say no more), *for*, &c. — περαινεν — ὦρα. Cf. S. § 221. N. 4. — "Post ἢ ταύτην repete δοκεῖ καλῶς εἶναι." Krüg. — τολμάτω καὶ ὁ ἰδιώτης διδάσκειν, *let him though a private soldier boldly propose it*. A remark like this must have been very grateful to the soldiers.

33. πρὸς τούτοις, *in addition to those things*. — οἷς stands for ἄ after εἶπε. S. § 151. 1. — ἀντίκα, is opposed to ὡς τάχιστα and may be rendered, *presently, by and by*.

34. ὦν προσδεῖν δοκεῖ μοι, *what it seems to me we yet need*. On the conjecture of Wyttenbach, προσδεῖν is substituted in the best editions for προσδοκῆν. — ὅπου = ἐκεῖσε ὅπου. Cf. N. on II. 1. § 6.

35. εἰ καὶ οὗτοι, *if these also* = in like manner. For πολέμοιοι — οὗτοι, cf. N. on I. 10. § 18.

36. πλαισίον. Cf. N. on I. 8. § 9. — πολὺς ὄχλος, i. e. the servants, women, boys, sick persons, etc., attached to the baggage. — τίνα χρῆ ἡγεῖσθαι τοῦ πλαισίον, *whose duty it shall be to command the square*. — τὰ πρόσθεν, *the front of the square*. — ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, *to be upon* (i. e. to take charge of) *both wings*. — Connect οὐκ ἄν with δέοι.

37. ἡγοῖτο and ἐπιμελοσθην are softer and politer forms than the imperatives, ἡγεῖσθω, and ἐπιμελεσθων. Cf. Mt. § 515. d. γ; S. § 217. 4. — ἐπειδὴ καὶ κ. τ. λ. Cf. VI. 1. § 26. — τὸ νῦν εἶναι, *for the present*. Cf. S. § 221. N. 3.

38. Τὸ δὲ λοιπὸν, *afterward*. Cf. S. § 167. — τῆς τάξεωσ, *the order* in which the army were to march. For the construction, cf. S.

§ 179. 1. Rost refers *πειρᾶσθαι*, to try (i. e. to become experienced), to the rule in his grammar (§ 108. 4. c), that the expressions *experienced, skilled, acquainted, &c.*, take the gen. of that in which one is experienced, &c.

39. *δεδογμένα* = *ψηφίσματα*. — *οὐ* — *ἄλλως*, in no other way. — *τούτου*, i. e. the sight again of his family. Construe *τῶν* — *νοκίωντων* with *ἔστλ.* Cf. S. § 175. See N. on II. 1. § 4. Xenophon appeals to their love of home, life, and riches, than which, no chords of feeling could be more easily and effectually touched.

CHAPTER III.

1. *κατέκαιον*, began to burn. — *μετεδίδοσαν ἀλλήλοις*. Cf. S. § 196. N. 3. — *ἐφύλιπτον*. This verb expresses the alacrity with which they destroyed their superfluities. — *ἡριστοποιούντο* = *ἡρίστων*. Cf. IV. 3. § 9. — *εἰς ἐπήκοον*. Cf. N. on II. 5. § 38.

2. *εὔρους* (S. § 49. 3). Supply *εἰμι* from *ἦν* in the foregoing clause. — *πολλῶ φόβῳ*. The design of Mithridates was to draw out from the Greeks, under pretence of being their friend and in similar peril, the plans, which they had formed for their preservation. — *καὶ τοῖς θεράποντας πάντας ἔχων*, with (See N. on *ἔχων*, I. 2. § 3) *all my followers*. — *τί ἐν νῷ ἔχετε*, what is your purpose, literally, what you have in your mind.

3. *καὶ ἔλεγε Χειρίσοφος*. Cf. N. on II. 3. § 21.

4. *Ἐκ τούτου*. Cf. N. on I. 2. § 17. — *Ἔνθα δὴ*, then indeed. — *ὅτι . . . εἶη*, that he was sent as a spy. For *ὑπόπεμπτος*, cf. S. § 132. 1. — *καὶ γὰρ*. Krüg. would supply, *accedebat etiam aliud argumentum*. By carefully noting the train of thought, the student will have no difficulty in supplying the ellipsis implied by *γὰρ*. — *πίστεως ἕνεκα*, i. e. to see whether Mithridates faithfully discharged the duty assigned him, and brought back to Tissaphernes a true report.

5. *ἐκ τούτου*. Krüg. makes it = *μετὰ τοῦτο*, after this. But Sturz, Born., and Pop., render it *hac de causa*, for this reason. — *βέλτιον*. An ellipsis is implied in this comparison: *better* (than not to make the decree). Cf. Mt. § 457. — *τὸν πόλεμον ἀκήρυκτον*, literally, a war in which no heralds are employed, i. e. in which no terms of peace are given or received. — *καὶ—γε*, and even. — *Νεκάρχον*. The same officer, who was wounded in the belly, when the generals were seized. It is so strange, that he should desert, after such experience of Persian faith and magnanimity, and even before his wounds could have been healed, that Beck. thinks reference is

had in this place to some other individual — ἔχετο ἀπὼν = ἀπῆ-
ει. Cf. S. § 222. N. 2.

6. διαβάντες τὸν Ζάβατον. We cannot help wondering with Ren-
nell, that Xenophon should be silent respecting the mode of passing the
Zabatus, especially, as it was performed in full day-light, and
under the very eye of the enemy. — ἠλαφροὺς, *light, agile*. —
εὐζώνους, *well-girded*, i. e. well prepared for fighting, running, &c.

7. βραχύτερα τῶν Περσῶν, *a shorter distance than the Persians*.
The skill in archery, for which the Cretans were celebrated, has been
alluded to in N. on I. 2. § 9. "Persas quoque sagittandi arte exceluis-
se constat." Krüg. Cf. N. on I. 9. § 5. — καὶ ἅμα ψιλοὶ ὄντες, *and
being at the same time light armed*. — τῶν ὀπλιῶν = τῶν ὀπλιτῶν. —
βραχύτερα — ἢ ὡς ἐξικνεῖσθαι, *too short a distance to reach*, literally,
a shorter distance than so as to reach. "When it is an entire propo-
sition, with which the subject is compared, and the comparative ex-
presses, that a quality exists in too high a degree to allow something
mentioned to follow, ἢ has after it the infin. with ὥστε." Mt. § 448. b.

8. Ἐκ τούτου. Cf. N. on § 5. — ἰδῶκον, sc. ἐκείνοι, the omitted
antecedent of οἱ. — τῶν ὀπλιτῶν. See S. § 177. 1.

9. οἱ πεζοὶ κ. τ. λ. The idea of the passage is, that the Greeks
in a short space (ἐν ὀλίγῳ χωρῷ) could not overtake their enemies,
who had *much the start* (ἐκ πολλοῦ φεύγοντας. Cf. N. on ἐκ πλείονος,
I. 10. § 11). The reason why the pursuit could not be continued far,
is given in the next clause.

10. καὶ φεύγοντες ἅμα, *even while retreating*. ἅμα is often placed
after the participle with which it is constructed. — τοῦπισθεν for
τὸ ὀπισθεν (sc. μέρος. Sturz), *behind them*.

11. δέλη. Cf. N. on I. 8. § 8. — εἰς τὰς κόμας. Probably the vil-
lages spoken of, III. 2. § 34. — τῆς φάλαγγος, i. e. the main body.

12. καὶ . . . μαρτυροῦν, *and the affair itself was a witness for
them*, i. e. it justified their charge against him. — ἐν τῷ μένειν, *while
standing still* in order to repel the attack of the enemy.

14. Τοῖς . . . χάρις, sc. ἔστω, *let thanks be to the gods*. — ὀλίγοις,
sc. στρατιώταις — ὥστε βλάψαι μὲν μὴ μεγάλα, *so as not to do us
great injury*. S. § 220. 1.

15. ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται, *further than the Cre-
tans can shoot their arrows in return*. — οἱ ἐκ χειρὸς βάλλοντες (sc.
ἀκόντια) = ἀκοντισταί. — πολὺ — χωρῶν, *a great distance*. —
οὐχ οἶόν, i. e. it was not consistent with safety. — ἐκ τόξου ῥύματος,
having a bow-shot the start. Cf. N. on I. 10. § 11. "si e jactu sagittæ,
sive e spatio quo sagitta scopum ferire potest peditem persequi ince-
pit." Weiske cited by Krüg.

16. Ἡμεῖς is put for ἡμῖν and is to be construed with δεῖ. — τὴν

ταχίστην = τάχιστα. Cf. Mt. § 282. 2; S. § 124. 2. — 'Ροδίους, Rhodians. — τὸ βέλος, i. e. σφενδόνην.

17. Ἐκίναι, i. e. the Persian slings. — διὰ . . . σφενδονῶν, in consequence of throwing large stones, literally, stones that fill the hand, i. e. as large as the hand can grasp. — ταῖς μολυβδίαις, leaden balls. These being much smaller than stones of the same weight, would meet with less resistance from the air, and thus fly much further before their force was spent.

18. τίνεις. "In connection with some verbs implying search, or investigation, τίς, τί stands instead of ὅστις, ὅ τι." Butt. § 127. N. 6. — τούτων. The thing bought is sometimes put in the genitive, in which case, the verb of the proposition does not signify, to buy or sell." S. § 190. N. 1. — τῷ σφενδονῶν ἐντεταγμένῳ ἐθέλοντι, to him who volunteers to be enrolled as a slinger. ἐθέλοντι, voluntarily, of one's own accord. — ἀτέλειαν. "honestus in militia locus, nam σφενδόνη erat δουλικὸν ὄπλον." Sturz.

19. τῷ Κλεάρχῳ καταλειμμένους. So we say of one who is dead, he left such and such things. — τούτους πάντα ἐκλέξαντες, having selected the best from all these. S. § 165. 1. — τι — ἀνιάσουσι, will furnish some trouble.

CHAPTER IV.

1. χαράδραν, a ravine, bed of a torrent. — ἐφ' ἧ, at which. — διαβαλόνουσι, while crossing over.

2. Διεββεηκόσι, just as they had passed over. The perfect here refers to that, which has just taken place. Cf. Thiersch § 85. 3. — τοσούτους γὰρ ἤτησε Τισσαφέρην. Cf. S. § 165. 1. — ἐν τῇ πρόσθεν προσβολῇ, in the former attack. Following Schneid. and Dind. I have substituted πρόσθεν for the common reading ἔμπροσθεν. For the construction, cf. S. § 141. 1.

3. ὅσον, as many as. — διέβαινε, began to cross. — Παρήγγελοτο . . . ὀπλιτῶν, orders had been given to such of the targeteers and heavy-armed as were to pursue. οἷς = ἐκεῖνοις οἷς, of which ἐκεῖνοις limits παρήγγελοτο, and is followed by τῶν πελταστῶν (S. § 177. 1). — ὡς ἐφεσπομένης ἰκανῆς δυνάμεως, inasmuch as a force sufficient to support them should follow. Cf. S. § 192. N. 2.

4. κατεῖληγε, had overtaken the Greeks. — ἐσήμενε. Cf. N. on I. 2. § 17. — ὁμοσε. Schol. ad Thucyd. IV. 29. § 4, Ὅμοσε ἵνα ἀντι τοῦ εἰς χεῖρας, καὶ πλησίον, ἤτοι συστάδην μάχης. — οἱ δέ, i. e. the Persians.

5. τοῖς βαρβάροις limits πεζῶν. S. § 197. 2. and N. 4. — αἰτο

κέλευστοι is explained by Suidas, οἶκ ἐκ παραγγέλματος, *uncommanded, of their own accord*. The reason why the Greeks mangled the bodies of the slain, is given in the next clause.

6. οὕτω πράξαντες, i. e. having suffered this defeat. — τὸ λοιπὸν τῆς ἡμέρας, *the rest of the day*. Cf. S. § 177. 2.

7. τὸ παλαιὸν, *anciently*. — ὕψος, *height*. — τοῦ δὲ κύκλου ἡ περιόδος, “*universus ambitus*.” Sturz. — πλίνθοις κεραμίαις, *bricks made of potter’s clay*.

8. ἥλιον δὲ νεφέλη προκαλύψασα. This reading is adopted by Brod., Muret, Hutch., Weiske, Dind., Pop., and Krüg. The MSS. reading, ἥλιος δὲ νεφέλην προκαλύψας, is however retained by Bornemann. This obscuration of the sun was probably an eclipse, the cause of which being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops, at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving’s *Columb.* Vol. II. p. 144. — ἐξελπιον, sc. τὴν πόλιν. Cf. ἐρήμη, § 7, supra. — καὶ οὕτως εἶλω, *and thus it was taken*. εἶλω, 2 aor. act. with a pass. signif. (Cf. S. § 205. N. 4) from ἈΛΩΜΙ. Cf. S. § 118.

9. Παρὰ ταύτην τὴν πόλιν, *near this city*. — πυραμῖς, *pyramid*. “*Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum*.” Amm. Marcell. XXII. 15. — Ἐπὶ ταύτης, *upon this*, i. e. the pyramid. It served for a kind of fortress.

10. τεῖχος, *castle*. Cf. N. on I. 4. § 4. — πρὸς τῇ πόλει, *near the city*. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article, as though it had been previously spoken of. Schæf., however, edits πρὸς τε πόλει. — λίθου ἑστού κογχυλιάτου, *heon* stone containing shapes of shells*. These shells were petrified.

11. Ἐπὶ δὲ ταύτῃ, *upon this*, i. e. the foundation of variegated stone just spoken of. — ἀπόλεισαν, adopted, on the authority of Steph., by the best critics, for the common reading ἀπόλλυσαν, is here used transitively in the sense of *amittere, to lose*.

12. ὁ Περσῶν βασιλεὺς, i. e. Cyrus the elder. — οὔτε χρόνῳ — οὔτε βίᾳ, *neither by siege nor by storm, literally, neither by time nor by force*. — ἐμβροντήτους. The Schol. explains this, καρδιοπλήκτους, μαινομένους, ἔκφρονας. “*missis fulguribus eos sive in stuporem sive in furorem conjicit, ita ut non resisterent*.” Sturz.

13. οὓς τε . . . ἔχων. The full construction would be, *ἐκείνους τε ἔχων οὓς αὐτὸς ἔχων ἤλθε*. With Muretus, Hutch. reads οὓς τε αὐτὸς, &c. This part of Tissaphernes's force consisted of 500 horse. Cf. I. 2. § 4. — τοῦ . . . ἔχοντος. Cf. II. 3. § 23. — ὁ βασιλεὺς ἀδελφός. Cf. II. 4. § 25. — πρὸς τοῦτοις, *in addition to these*.

14. τὰς . . . καταστήσας, *a part of his troops he opposed to the rear of the Greeks*. εἶχεν — καταστήσας = κατέστησε. Cf. S. § 222. N. 2. Repeat εἶχεν with παραγαγῶν in the next clause. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member. — παρήγγειλε. The common reading is παρήγγειλε, which Buttmann pronounces to be contrary to the usage of Xenophon.

15. οὐδεὶς ἡμάρτανεν ἀνδρός. Every stone and arrow took effect in the dense masses of the enemy. — προθυμοῖτο, sc. ἡμάρτανεν ἀνδρός. — ἔξω βελῶν, i. e. beyond the reach of the missiles.

16. οἱ μὲν, i. e. the Greeks. — ἀκροβολισεῖ. This word designates a *skirmish*, in which missiles are thrown from a distance. — The τε in γὰρ οἱ τε belongs to τῶν Περσῶν. See Bornemann's note. Long thinks that this particle is hardly admissible here.

17. διετέλουν χρώμενοι, *they continued to use*. Cf. S. § 222. 4. — ἐμελέτων τοξέειν ἄνω λίντες μακράν, *they shot up vertically for practice, sending their arrows far up*, i. e. as high as they could shoot them. Krüger conjectures without sufficient ground, that ἄμα ἰόντες is the true reading.

18. μῆϊον ἔχοντες. See N. on I. 10. § 8. — ἀκροβολιζόμενος, *skirmishing*. Cf. N. on § 16, supra.

19. ὅτι . . . ἰσομέμων, *that an equilateral square* (Cf. N. on I. 8. § 9) *was a bad order of march, when the enemy were pursuing*. — Ἀνάγκη γάρ ἐστιν — ἐκθλίβεσθαι τοὺς ὀπλίτας, *of necessity the heavy-armed troops must be forced out of their ranks*. For the construction, cf. S. § 221. N. 4. Notice the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — τὰ κέρατα = αἱ πλευραὶ, § 22. — ἅμα μὲν — ἅμα δὲ καὶ, *both — and also*.

20. διάβασιν (literally, *a passing over*) here signifies the place crossed, as a *ravine, morass, defile, &c.* — βουλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — εὐεπίθετον, sc. τὸ πλασίον. — For τοῖς πολεμίοις after εὐεπίθετον, see S. § 200. 2.

21. ἀνὰ ἑκατὸν ἄνδρας, *of one hundred men each*. — ἐπίστησαν . . . ἐνωμοτάχας. For the construction, cf. S. § 166. ἄλλους — ἄλλους, *some — others*, are in apposition with λοχαγούς. The order of rank in the Spartan army was, 1. βασιλεὺς. 2. πολέμαρχος. 3. λοχαγός. 4. πεντηκοστήρ. 5. ἐνωμοτάρχης. Cf. Schol. ad Thucyd. V. 66. § 3. — ἰπέμενον ἴστεροι, *stayed behind*. — ὥστε = ἔνα. — τότε δέ, i. e. after the wings were drawn together.

22. τὸ μέσον ἀνεξέπλησαν, *they again filled up the centre*. It appears that the 600, who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ δειχόν, *the opening, vacancy*. — κατὰ λόχους, *by companies of 100 men each*, which would be more compact than 12 bodies of 50 each, or 24, of 25 each, as was the method of filling up the centre, when the space was more extended.

23. ἐν τῷ μέρει, *vicissim, in turn, in due order*. — οἱ λοχαγοί, sc. τῶν ἐξ λόχων. — εἰ που δεοί τι τῆς φάλαγγος, supply ἐπιπαρεῖναι from ἐπιπαρήσαν. φάλαγγος depends upon που. Mt. § 324. 8.

24. οἱ καθήκον ἀπὸ τοῦ ὄρους, *which extended from the mountain*, i. e. ran out as spurs from it. — ὑφ' ᾧ, *under which = at the foot of which*. — ὡς εἰκός, *as was natural, with reason*.

25. κατέβαινον, *they began to descend*. — ἀπὸ τοῦ ἰψηλοῦ, *from the eminence*. — εἰς τὸ πρᾶνός, *downwards*. Hutch. supplies χωρίον. — ὑπὸ μαστίγων, *under the lash*. Concerning this habit of the Persians, cf. Herod. VII. 22, 56, 103, 223. No wonder that such slaves made worthless soldiers.

26. As the Greek slingers and archers could not cast their missiles, or shoot their arrows, up the mountain, it showed no want of bravery in them, to retire from so unequal a contest to the ranks of the heavy-armed.

28. πρὸς τὸ ὄρος, i. e. the mountain spoken of, § 24.

29. οἱ πολέμιοι, i. e. the Persians. οἱ πολέμιοι in the next clause refers to the Greeks. — δεδοικότες. Cf. S. § 209. N. 4.

30. οἱ μὲν, i. e. the main army. — τῇ ὁδῷ κατὰ τοὺς γηλόφους, *in the way over the hills* (§ 24). — οἱ δὲ, i. e. the targeteers, who had ascended the mountain. — εἰς τὰς κόμας spoken of, § 24.

32. οὐ πρῶτον, *where first*. — ἔτι, *any longer*. — ἀπόμαχοι, *unable to fight*.

33. πρὸς τὴν κόμην, i. e. the one in which the Greeks were encamped. — πολὺ περιῆσαν, *were far superior*.

34. δείλη. Cf. N. on I. 8. § 8.

35. Πονηρὸν, *a useless thing*. Cf. S. § 160. N. 2. — ὡς . . . ἐνεκα, *as a common thing are shackled, to prevent them from running away*. — δεῖ — Πέρον ἀνδρῶν — δεῖ — θωρακισθέντα. The impersonal δεῖ is constructed with the dative (S. § 196. 2), or with the accus. (S. § 159. N. 1). Here both constructions are combined. Cf. Mt. § 411. 5. Obs. 2. — ἀπεσκήρουν = ἀπεστρατοπεδεύοντο, *as they had burnt their tents* (III. 3. § 1).

36. διαγγελλομένους. "Opinor esse: cum inter se hoc denuntia-

ent, alter alteri (fortasse duces militibus) *proficiscendum esse acclamaret.*" Weiske, quoted by Krüg. and Born.— *ἐκήρυξε*, sc. ὁ κήρυξ. Cf. S. § 157. N. 8. (2). — *συσκευάζεσθαι*, to put themselves in readiness to march. — *ἀκούοντων τῶν πολεμίων*, in the hearing of the enemy, is to be taken with *ἐκήρυξε*. — *ἐπέσχεον*, sc. ξαντούς. — *λύειν* (= *λυσιτελεῖν*) is governed by *ἰδοκεῖ*. — *πορεύεσθαι* and *κατάχεσθαι* form the subject of *ἰδοκεῖ*.

37. *ἀναξέζυξαντες*, having broke up their encampment. The Greeks were enabled by this stratagem, to proceed three whole days and a part of the fourth, unmolested by the enemy. — *ἀκρωνυχίαν ὄρους*, the summit of a hill. This is in apposition with *χωρίον ὑπερδέξιον*, and the same eminence, which is called *λόφος* in §§ 41, 44. — *ἕν*, under which.

38. *προκατειλημμένην*, taken possession of beforehand, preoccupied.

39. *ἐπιφανείμενον*, coming in sight. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left, the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division, to assist the van led by Chiriso-phus. It will soon however appear, with what address and gallantry, they were extricated from these difficulties. — *εἰ μὴ τούτους ἀποκόψομεν*, unless we dislodge them.

40. Ὁ δὲ, i. e. Xenophon, who is also the speaker in the sentence commencing with Ἀλλὰ μὴν ὦρα. — *τις* = *ἡμεῖς*, like our use of *one* for *we*.

41. *τοῦ ὄρους τὴν κορυφὴν*. This was a higher elevation, than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — *ἔσθαι*. Cf. N. on I. 5. § 8. — *τὸ ἄκρον*, i. e. *τοῦ ὄρους τὴν κορυφὴν*. — *εἰ βούλει*, if you are willing. — *εἰ δὲ ἐχρήζεις* but if you desire to go.

42. *ἐλίσθαι* is the object of *δίδωμι*. — *μακρὰν . . . λαβεῖν* = *τὸ ἀπὸ τῆς οἰράς λαβεῖν ἢ μακρὰν*. As it respects the construction of *λαβεῖν* with *μακρὰν*, it is usual to give the positive in such cases the force of the comparative, and supply *ἢ ὥστε* before the infinitive. But Mt. (§ 448. p. 746) says "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Mt. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, *far, so as to prevent bringing*, i. e. too far to bring."

43. τοὺς τριακοσίους, i. e. half of the ἑξ λόχοι spoken of, § 21, supra.

44. τοῦ λόφου, i. e. the χωρίον ὑπερδέξιον of § 37. — τὸ ἄκρον refers to the higher elevation spoken of, § 41. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, to contend for the height, i. e. to reach it before the Greeks. "In Xenophonte ἀμιλλᾶσθαι semper de summo studio perveniendi aliquo reperitur." Sturz.

45. στρατεύματος διακελευομένων. Cf. N. on κόπτορες, II. 1. § 6. — πολλή μὲν κραυγή—πολλή δὲ κραυγή. The consciousness that they were striving in the sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful influence upon these rival bands, as they strove for the summit of the mountain. Krüg. thinks that the repetition of κραυγή is needless.

46. Ἄνδρες, νῦν εἰς κ. τ. λ. No appeal could be more powerful than this. The repetition of νῦν is exceedingly spirited and emphatic.

47. ἐξ ἴσου — ἰσμέν, "æquali conditione sumus." Krüg. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρων, I am greatly fatigued with carrying my shield. S. § 222. 3. Krüg. joins χαλεπῶς to φέρων, carrying with difficulty.

48. Καὶ ὃς = καὶ οὗτος. — ὑπάγειν, to go forward, before the one, who παρεκλείετο, i. e. Xenophon. — παρῖεναι, to pass by Xenophon whose progress was retarded, by the weight of the soldier's shield in addition to his own cumbrous armor.

49. ἀναβάς, sc. ἐπὶ τὸν ἵππον — ἕως βάσιμα ἦν, as far as he could proceed on horseback, literally, as far as it was accessible to a horse. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural. Cf. Mt. § 443. 1.

CHAPTER V.

1. ἄλλην ὁδὸν ὄχοντο. For the construction, cf. S. § 164.

2. καθ' ἀρπαγὴν, for plunder. — καὶ . . . κατελήφθησαν, for many herds of cattle were taken, while they were transported across the river, i. e. while the owners were attempting to pass them over to secure them from the Greeks.

3. ἐννοούμενοι μὴ. Cf. S. § 224. 5. — εἰ καλοῖεν, sc. τὰς κόμας.

4. τῆς βοήθειας, the relief of the foragers, who had been suddenly attacked by the Persians. See § 2, supra.

5. Ὁρᾶτε . . . εἶναι, you see that they (i. e. the Persians) are acknowledging the country now to be ours. — ᾧ, for ἐκεῖνα ᾧ, refers to μὴ . . . χώραν. — αὐτοὶ καλοῦσιν is put for αὐτοὶ ποιοῦσι καλοῦντες, of

which, ποιῶσι governs ἐκεῖνα, the suppressed antecedent of ἀ. — ἐάν που = *whenever*.

6. ὡς . . . ἡμέτερας, sc. χώρας, as if in defence of our country. A playful remark of Xenophon, not intended as sober advice. His object was to arouse the drooping spirits of the men, and therefore he indulged in a vein of pleasantry.

7. ἐπὶ τὰς σκητὰς. As the tents had been burned (III. 3. § 1), this means nothing more than that they retired to their respective stations in the camp. Rennell thinks, that they adopted the plan of bivouac-ing, after their tents were burned. — οἱ μὲν ἄλλοι, i. e. the common soldiers. — ἐνταῦθα, i. e. in the council of officers. — Ἔνθεν μὲν — ἔνθεν δέ. See N. on II. 4. § 22. — ὄρη — ὑπερύψηλα. These were the Carduchian mountains (IV. 1. § 2). — ποταμὸς, i. e. the Tigris. — τὸ βάθος is an accus. synecdochical. — ὑπερέχειν, sc. τοῦ ὕδατος. S. § 184. 1. — πειρωμένοις τοῦ βάθους, trying the depth. πειρωμένοις limits δόρατα. S. § 197. N. 4. For the construction of βάθους, cf. N. on III. 2. § 38.

8. κατὰ τετρακισχιλίους, by 4000 at a time. Cf. Mt. § 581. p. 1017.

9. Ἀσκῶν, bottles made of skins. — ταῦτα = ἐνταῦθα. Cf. Butt. § 127. 1; S. § 149. N. 1. “οὔτος and ὅδε are often used instead of the adverbs ‘here,’ ‘there,’ the speaker pointing as it were with the finger.” Mt. § 471. 12. — φρσηθέντα. “Brevitatis studio ductus ad bestias refert quod de bestiarum pellibus dicendum erat.” Krüg. Concerning this mode of crossing rivers, cf. I. 5. § 10.

10. τοῖσι . . . ἀλλήλους, with these (i. e. οἱ δεσμοί) having fastened the leather bottles together. — λίθους ἀρτήσας, sc. ἐκ τῶν ἀσκῶν. — ἀμφοτέρωθεν, “ex utraque parte.” Sturz.

11. αὐτίκα μάλα, forthwith, immediately. μάλα gives emphasis to αὐτίκα. — πᾶς, every. S. § 140. N. 6. — ἔξει τοῦ μὴ καταδύναί, will prevent from sinking. S. § 180. 2. “ἔχειν, to prevent, is followed by the infinitive alone, or with the article in the genitive. Cf. Mt. § 542. γ.

12. οἱ . . . ποιῶν. The order is, οἱ εὐθύς ἂν ἐπέτρεπον τοῖς πρώτοις ποιῶν οὐδὲν τοῦτων, sc. εἰ ἐπιχειροῦν. Tissaphernes had probably stationed this body of cavalry on the opposite shore of the Tigris, in order to prevent the Greeks from crossing, if they should attempt it.

13. εἰς . . . Βαβυλῶνα. The best solution of this passage, is the one given by Born., “*Postridie via Babylonica* (i. e. ea, quæ e provinciis Babylonem ducebat) *relicta aliam viam ingressi sunt illi contrariam*. Dind. would reject ἤ before πρὸς Βαβυλῶνα. In that case, the sense would be, that the Greeks turned back again towards Babylon.

* it can hardly be conceived that they would again expose them-

selves by a retrograde movement, to the attacks of the Persians, from whom they had suffered so much in their recent march over the hills.

— κατακαύσαντες, sc. τὰς κώμας. Cf. § 3. — ὅμοιοι ἦσαν θαυμάζειν is the reading adopted by Dind. But Born., Pop., and Krüg., make ὅμοιοι ἦσαν = ἐψέκσαν, and read ὅμοιοι ἦσαν θαυμάζοντες. That this construction is admissible, cf. Mt. § 555. Obs. 2. "Equidem persuasum habeo legendum, καὶ οἷοι ἦσαν θαυμάζειν, et mirari videbantur." Porson. — ὅποι ποτὲ τρέφονται οἱ Ἕλληνες, *whither the Greeks could possibly be going*. ὅποι ποτὲ corresponds to our familiar expression, *where in the world*. — τρέφονται — ἔχουεν. The indicative and optative are here interchanged. Cf. Mt. § 529. 5 (end).

14. ἤλεγχον . . . εἶη = ἤλεγχον (τοὺς ἀχμαλώτους) τίς εἶη ἡ χώρα ἐκείνη κ. τ. λ. Cf. N. on II. 3. § 11 (beginning). ἤλεγχον takes two accusatives. S. § 165. 1.

15. τῆς ἐπὶ Βαβυλῶνα, sc. ὁδοῦ. S. § 140. N. 5. — ἔνθα . . . βασιλεύς. Cf. N. on II. 4. § 25. — εἰς Καρδούχους. See N. on I. 3. § 5 (end). "The Carduchians are the ancestors of the modern *Kourds*, who have extended themselves along the ridges and valleys of Mt. Taurus, from Asia Minor to the neighborhood of Ispahan, and who occupy the country named from themselves *Kourdistan*." Rennell.

16. τὴν δυσχωρίαν = τὰ ὄρη. In the narrow defiles of these rugged mountains, a large army would be embarrassed in its movements and easily cut to pieces. — σφῶν = τινὰς σφῶν (Mt. § 323. b), τινὰς being the subject of ἐπιμυγνῖναι, which takes in this place the middle signification, *to mingle with*. — ἐκείνων refers to the Carduchians. The sense of this passage is, that there was a friendly intercourse between the mountaineers and the inhabitants of the plain.

17. τοῦτους, i. e. the Carduchians. — διελθόντας refers to αὐτοῖς (i. e. the Greeks), the omitted subject of ἤξειν.

18. Ἐπὶ τοῦτους, i. e. in reference to their contemplated route through the Carduchian country. — ὀπηνῖκα καὶ δοκόη τῆς ὥρας, *when it seemed the proper time*. ὥρας limits ὀπηνῖκα. S. § 188. 2. — συσκευασμένους is middle in signification.

BOOK IV.

CHAPTER I.

2. Ἰνθα = ἐκείσε Ἰνθα. — παντάπασιν ἄπορος, *totally impassable*. — ἀλλὰ . . . ἐκρέματο, *but the Carduchian mountains hung precipitous over the very river*. ἐκρέματο, imperf. mid. of κρεμάννυμι, as from a theme κρέμημι.

3. τῶν ἀλιοκομέων. S. § 172. N. 2. — διελθοῖεν — διαβήσονται. Cf. S. § 217. N. 4 (second paragraph). — περιλασι has a fut. signification. — “οὕτω στενόν,” says Dind., “non emendarunt qui οὐ τὸ στενόν vel οἴτως ἔχον conjecerunt.”

4. ἄμα μὲν λαθεῖν . . . τὰ ἄκρα, *endeavouring both to conceal their movements and anticipate the enemy in taking possession of the mountains*.

5. καὶ . . . πεδίον, *and so much of the night remained, as that they could pass through the plain in the dark*. For ὅσον (= τοσοῦτον ὥστε) διελθεῖν, cf. Mt. §§ 479. Obs. 2. b; 545; S. § 220. 1. σκοταίους. See N. on II. 2. § 17. — ἀπὸ παραγγέλειως, *at the word of command*. παράγγελσις is used of a command, issued by the general and passed from one to another, when, as in the present instance, to give orders by the herald would expose their designs to the enemy.

6. ἄνω πορένομένων, sc. αἰτῶν, *while they were ascending the mountains*.

7. τὸ ὑπερβάλλον τοῦ στρατεύματος, “*ut quaeque exercitus pars jugum superabat*.” Zeun. τὸ ὑπερβάλλον. Cf. Mt. § 270. 2; S. § 140.

8. τοῦ στρατεύματος. Mt. § 442. 2; S. § 177. 2. The sense is, that the divisions of the army, as they successively passed over the summit, followed on after Chirisophus, who commanded the vanguard, and was on his way to the villages. — ἄγκισι τε καὶ μυχοῖς, *valleys and recesses*.

9. ἰποφειδόμενοι . . . Καρδοῦχοι, *sparing them to see whether the Carduchians by some means would be willing*. Of a future event which is yet doubtful, εἰ is often used elliptically with the omission of πειράμενος, σκοπῶν. When the doubtfulness of the result is to be

strongly marked, the optative is used of present actions." Cf Mt. § 526.

9. οὐτε καλούντων ἠπήκουον, *paid no regard to the Greeks when they called to them* (i. e. the Carduchians).

10. σκοταῖοι. See N. on II. 2. § 17. — ὅλην τὴν ἡμέραν — ἐγένετο = *consumed the whole day*. ἡμέραν. S. § 168. 1. — τότε responds to Ἐπει, at the commencement of the section. — ὀλίγοι τινὲς ὄντες, *being very few*. — ἐξ ἀπροσδοκήτου = ἀπροσδοκῆτους, *unexpectedly*. — τὸ Ἑλληνικόν = οἱ Ἕλληνες. Mt. § 269. 1.

11. ἐκινδύνευσεν, "*periculum erat*." Sturz. — πολλὰ, sc. μέρη. — συνεώρων ἀλλήλους, i. e. the Carduchians communicated with one another, by means of fires and other signals. In this way the alarm could be rapidly given to great numbers. Some erroneously translate the passage, as though οἱ Καρδοῦχοι καὶ οἱ Ἕλληνες were the subject of συνεώρων.

12. τῶν τε . . . δυνατώτατα, *the beasts of burden which were necessary and most able*. ἰποζυγίων depends upon τὰ ἀναγκαῖα and δυνατώτατα. S. § 177. 1. — νεωστὶ αἰχμάλωτα = νεωστὶ ἐταλωκότα. Krüg.

13. Σχολαίαν . . . πορείαν, *rendered the march slow, retarded the march*. — ἐπὶ τούτοις, *in charge of these*. "With the dat. ἐπὶ is put to express occupations or employments." Mt. § 586. ζ. — Ἀόξαν δὲ ταῦτα, *these things having been determined upon*. For the construction, cf. S. § 168. N. 2. The part. sing. is here joined to the neut. plur., on the same principle, that the verb is oftentimes so connected. Cf. Mt. § 437. Obs. 3.

14. ἐν στενῷ, *in a narrow pass*. — τῶν εἰρημένων, i. e. τούτων ἃ ἀφεῖναι εἴρητο. So Krüg. — μὴ ἀφιέμενον ἀφηροῦντο, *they took away from the one who had not given it up*. For the construction, cf. S. § 165. 1. — εἰ τίς. Cf. N. on I. 4. § 9. — τὰ μὲν τε μαχόμενοι, *sometimes fighting a little*.

15. χειμῶν πολλῶν, *a great storm*.

16. ἀναχάζοντες (= ἀναχωροῦντες. Suid.) is found in prose, only in the writings of Xenophon. The deponent is the usual form. Cf. IV. 7. § 10; Cyr. VII. 1. § 24.

17. ἄλλοτε μὲν ὅτε, *at other times when*. — τότε δὲ, *but then*, i. e. on the occasion here spoken of. — ὅτε παρεγγυῆτο, i. e. when the word was passed by Xenophon for him (i. e. Chirisophus) to halt. — ὅτι πρῶγμα τι εἶη, *that there was some trouble*. We are told what this πρῶγμα was in § 20, infra. — παρελθόντι to the front of the army. — ὁμοία φυγῆς, *similar to a flight*. S. § 195. N. 1. — ἄπισθοφύλαξι limits πορεία. Cf. S. § 197. N. 4.

18. διαμπερῆς, *through and through*. A Homeric word,

19. ὡςπερ εἶχεν, *just as he was, immediately*. So the Schol. on Thucyd. III. 30 defines ὡςπερ ἔχομεν, ὡςπερ νῦν ἐσμέν. — ἀλλ' . . . μάχεσθαι, *but so led them that they were obliged to flee and fight at the same time, literally, to fight while fleeing*. — τέθνατον. The perf. and pluperf. of θνήσκω are synocopated in the dual and plural. Cf. Butt. Irreg. Verbs, p. 126; Carmichael Gr. Verbs, *sub voce*. The army in these trying circumstances could ill afford to lose two brave men, and hence no wonder that Xenophon, before he had learnt the cause, was disposed to censure Chirisophus for not halting, when the word was passed to him, that the rear was attacked.

20. Βλέψον . . . ἴδε, *cast your eyes upon the mountains and see*. βλέψον has reference to the mere act of seeing, ἴδε, to the actual perception of the object. — Μία . . . ὀρθία, i. e. αὐτή (*here*) μία ὁδός ἐστιν, ὀρθία (οὐσα). Krüg. — Krüg. translates ἔκβασις, *exitum* in reference to the valleys and recesses, in which it is said (§7, supra) the Greeks were inclosed. But Hutch., Sturz, Born., and Pop., interpret it, *aditum ad montis jugum*.

21. Ταῦτα, i. e. διὰ ταῦτα. Cf. Mt. 470. 7. — εἴ πως δυναίμην, *trying if in some way I might be able*. For the ellipsis of some such word as πειρώμενος with εἰ, see N. on § 8. supra.

22. ἡμῖν πράγματα παρείχον. See N. on I. 1. § 11. — ὅπερ . . . ἐποίησε, *which also enabled us to take breath*. — τοιούτου refers to ὅπως . . . χρῆσαιμεθα. Dind., Born., Pop., and Krüg., after Schneid., adopt the reading χρῆσαιμεθα. But that the common reading χρῆσώμεθα is defensible, cf. Butt. § 139. 4; Mt. § 519; Rost § 122. II. N. 4; S. § 214. N. 1.

23. οὐκ ἔφη, *denied* that he knew of any other road. Cf. N. on οὐκ ἔφασαν, I. 3. § 1. — καὶ μάλα. See N. on I. 5. § 8. — δυνατῆς καὶ ἵποζυγλοῖς πορεύεσθαι ὁδόν, *in a road that was passable for even the beasts of burden*. ἵποζυγλοῖς limits δυνατῆς. S. § 200. πορεύεσθαι depends on δυνατῆς and has ἵποζυγλοῖς for its expressed subject. ὁδόν is an accus. synecdochical. S. § 167.

25. δυσπάραιτον, *difficult to pass*. — ὄ depends upon παρελθεῖν. S. § 163. 2. — τις. Cf. N. on II. 3. § 23.

26. πελταστὰς is here used as an adjective in agreement with λοχαγοῦς. — τῶν ὀπλιτῶν, *some of the heavy-armed*. Cf. S. § 178. 1. — τὰ παρόντα, *the present state of affairs*.

27. καὶ οὗτος. Cf. I. 10. § 18; II. 6. § 30. — Ἐγὼ γὰρ, ἔφη, οὐδα. n. τ. λ. Notice the change to the *oratio recta*. Cf. I. 3. § 14.

28. τῶν γυμνήτων would have been joined in the same construction with τῶν μὲν ὀπλιτῶν in § 27, but the writer having paused to notice the noble strife between the captains of the heavy-armed, resumes the narration with a somewhat different construction.

CHAPTER II.

1. οἱ δ', i. e. Chirisophus and Xenophon. — συντίθενται, *they* (i. e. the generals) *arranged with them* (i. e. Aristonymus and his associates). This verb, from the idea of command contained in it, is followed by the infinitives φυλάττειν, σημαίνειν, and λέναι. — τοὺς μὲν, i. e. Aristonymus, Agasias, etc. — ἄνω ὄντας, i. e. having reached the eminence, spoken of, § 25 of the preceding chapter. — τὴν φανεράν ἔκβασιν. Cf. IV. 1. § 20. — αὐτοὶ δὲ refers to the generals. S. § 158. N. 2.

2. πλῆθος, *in number*. S. § 167. — ὕδωρ—ἐξ οὐρανοῦ, *rain, literally, water from heaven* (i. e. the clouds). Cf. the Lat. *caelestis aqua*. — ὅπως . . . νοῦν, *in order that the enemy might turn their attention that way*.

3. ἐπὶ χαράδρα. Cf. III. 4. § 1. The common reading is χαράδραν, yet the dat. is the more usual construction, and has in this place the approbation of the best critics. — ὀλοιτρόχους. Suid. defines ὀλοιτρόχους, στρογγύλους, Hesych., στρογγύλους λίθους. — ἀμαξιαλους, *suitable for a waggon*, i. e. very large. — πρὸς τὰς πέτρας πταλοντες, *dashing against the rocks*. — διεσπειρονῶντο, *leaped about in every direction*. Hutch. renders, "*tanquam e funda contorquebantur*." The word happily expresses the impetuosity and force, with which the splintered fragments of these rocks were hurled about, in their descent to the valley below.

4. εἰ . . . δύναντο (sc. πελάσαι) *when they were unable to proceed this way*. "When εἰ accompanies an action often repeated in past time, it takes an optative, like the proper particles of time followed by the imperf. or aor. indic." Mt. § 524. 5. Cf. N. on I. 5. § 2. — ἐποῦν. Cf. S. § 210. N. 2. — φοβούμενοι δῆλον ὅτι. These words have been added from the Paris and Eton MSS. by Schneid., and after him by Dind. and Born., but are regarded as suspicious by Zeune, Krüg., Pop., and some other respectable critics. — ἐπαύσαντο . . . λίθους. Krüg. reads ἀνεπαύσαντο, followed by a comma, and gives as the sense: *ne somnum quidem ceperunt, per totam noctem lapides devolventes*. But this erroneously makes the deprivation of sleep in the Carduchian army the main object of attention to the reader, whereas, the simple idea intended to be conveyed is the uninter-

rupted descent of stones during the whole night. For the construction of *επαύσαντο*—*κυλινδοῦντες*, see S. § 222. 3. *ἀνεπαύσαντο* is never found in construction with the participle.

5. *Οἱ δ'*, i. e. the party under Aristonymus, &c. — *ὡς τὸ ἄκρον κατέχοντες*, supposing that they had possession of the height, i. e. the eminence spoken of, IV. 1. § 25. For the use of *ὡς*, *de re sperata*, cf. N. I. 1. § 10.

6. *παρ' οὗ*, near which. — *ἐφ' ἧ*, where. *ἧ* refers to *ὁδὸς* going before. — *ἐκάθηντο*, were sitting. Cf. S. § 118. K. — *αὐτόθεν*, from that place, i. e. where the Greek detachment was passing the night.

7. *ὥστε . . . προσελθόντες*, so that unperceived they came close to them. — *επιφθίγγατο*, "ad aggrédiendum sonavit." Krüg. The vulgar reading is *εφθίγγατο*, which Pop. supports on the ground, that *επιφθίγγατο* is opposed to the *usus loquendi* of Xenophon, and that the idea *insonandi ad aliquid* does not suit in this place. — *ἔτετο*. Cf. N. on I. 5. § 8. — *φεύγοντες ὀλίγοι ἀπέθνησκον*, a few while fleeing were killed. *ὀλίγοι* is in apposition with *οἱ δ'*. Cf. N. on *ἔτιοι*, II. 4. § 1. — *γὰρ* in the next clause introduces the reason, why the Greeks succeeded in killing but few of the enemy.

8. *κατὰ ἀτριβεῖς ὁδοῖς*, in unfrequented paths; as we say, in by-paths. — *ἀνίμων . . . δόρασι*, they drew one another up with their pikes. *ἀνίμων* (from *ἰμάς*, a thong, or leather strap) signifies to draw up (= *ἀνεῖλον*. Suid.) with a cord, as water from a well. The word in this place finely expresses the steepness of the ascent, the soldiers above drawing up with their spear-handles those below, in some respects, as a bucket of water is drawn up from a well.

9. *Καὶ οὗτοι*, i. e. those who *κατὰ ἀτριβεῖς ὁδοῖς ἐπορεύοντο*. — *τῶν ὀπισθοφυλάκων τοῖς ἡμίσεις* = *τοῖς ὀπισθοφύλακας τοῖς ἡμίσεις*. Cf. Mt. § 442. 1. — *ἧπερ*, sc. *ὁδῶν*, the same way. — *οἱ . . . ἔχοντες*, i. e. the detachment spoken of, § 1, — *ἐνδοσιώτη γὰρ ἦν*, sc. *ὁδός*.

10. *Καὶ . . . ἄλλοι*, but these (i. e. the part of the army led by Xenophon) might have marched the same way which the others had taken. "The use of *ἄν* in past actions to express ability, is founded on a suppressed condition." Mt. § 599. 2. b. Cf. also S. § 213. N. 3. — *ἄλλῃ ἢ ταύτῃ*, any other way than this, viz. the way under the hill possessed by the barbarians. For the construction, cf. S. § 186. N. 5.

11. *ὀρθοῖσι τοῖς λόχοις*, "rectis ordinibus." Krüg. "ita ut loci singuli procederent, non latam frontem facerent." Weiske. The expression answers to our military term, *in columnis*, i. e. a body of troops drawn up, with the divisions so arranged behind one another, as to present a narrow front to the enemy. Accordingly as the intervals between the divisions are compressed or extended, the column is

said to be in close or open order. — οὐ κύκλῳ i. e. not entirely surrounding the hill, as that would have rendered the enemy desperate.

12. *τίως, as long as.* — *ἰδύναντο ἕκαστος.* Cf. S. § 157. 4. — *ἰγγίς δ' οὐ προσέτετο* = but they did not wait for the Greeks to approach very near them. — *κατεχόμενον* by the Carduchians. — *αὐθις, forthwith.*

13. *Ἐννοήσας — μῆ.* Cf. N. on III. 5. § 3. — *τὸν ἡλωκότα λόφον, the hill which had been taken.* Cf. S. § 205. N. 2. — *ἐπὶ πολὺ . . . πορευόμενα, for the beasts of burden formed a long line, inasmuch as they were passing along a narrow way.* ἐπὶ πολὺ, "in longum explicata." Sturz. ἄτε (i. e. ἄ, τε) — *πορευόμενα.* Cf. Mt. § 568; S. § 222. 1.

14. *πολὺ ὀρθιώτατος, by far the steepest.* Steph. conjectures ὀρθιώτερος ἤ, on the ground that the eminence, at the foot of which the Carduchians were surprised (Cf. §§ 6, 7), was already taken by the Greeks. But a reference to those sections will show, that the barbarians were only said to be driven from the *open road*, and not from the eminence.

15. *ἰγένοντο οἱ Ἕλληνες.* The common reading is ἦγον (sc. τὴν στρατιάν) οἱ Ἕλληνες, which Mt. (§ 496. 1) approves. — *ὑπώπτευν, sc. πάντες* elicited from the preceding *πᾶσι.* The order is *ὑπώπτευν αὐτοὺς ἀπολιπεῖν δεισαντες μὴ κυκλωθέντες.* — *ἄρα, now.* — *τὰ ὀπισθεν γιγνόμενα* refers to what is detailed in § 17, *infra.*

16. *ἐπάγειν.* See N. on III. 4. § 48. — *ἐν τῷ ὀμαλῷ, sc. χωρίῳ, in a level place,* where they could be drawn up. — *θεῖσθαι τὰ ὄπλα, "consistere in armis et instructos."* Schneid.

17. *τεθνᾶσι.* Cf. N. on IV. 1. § 19. — *κατὰ τῆς πέτρας, down from the rocks.*

18. *ἐπ' ἀντίπορον λόφον.* This seems to have been the second hill spoken of, § 12 (end). — *τῷ μαστῷ, i. e. the elevation, which Xenophon ascended σὺν τοῖς νεωτάτοις (§ 16).* *μαστῷ* limits *ἀντίπορον.* S. § 196. 1.

19. *ἐφ' ᾧ (= ἐπὶ τούτῳ ὡς. Butt. § 150. p. 435), on condition that.* — *κατεῖν.* S. § 220. 1. — *Ἐν ᾧ.* Cf. N. on I. 10. § 10. — *ἄλλο στρατεύμα* refers to the division of the heavy-armed, who marched in the rear to protect the baggage. See § 9, *supra.* — *οἱ δὲ* refers to Xenophon and his company who were parleying with the enemy. — *πάντες . . . πολέμοι.* The text follows the reading adopted by Dind. and Born. But Pop., Krüg., and Long edit *πάντες οἱ*, the reading of the MSS., and place a full stop after *συνεβήθησαν*, which perhaps gives a better solution of the passage. Born. places a comma after both *πάντες* and *συνεβήθησαν.*

20. *ἐπεὶ ἤρξαντο, i. e. the Greeks with Xenophon.* — *ἄλλους . . .*

ἔκειντο refers to those who were drawn up ἐν τῷ ὀμαλῷ, § 16. The same band is referred to in τοῖς συντεταγμένους, § 21, infra. — κατέαξεν, aor. act. of καταγνυμι. On the augment, see S. § 80. N. 3. — ἀπέλιπεν. Perhaps from apprehension of no attack, he had gone to some other part of the army, but it is, however, more natural to refer his absence to fear, inspired by the sudden assault of the enemy.

21. πρὸ ἀμφοῖν προβεβλημένος, "*objecto clypeo ambos protegens.*" Sturz. Cf. I. 2. § 17.

22. πᾶν . . . Ἑλληνικόν, i. e. Chirisophus, and Xenophon reunited their forces. — ἐν constructed with ἐπιτηδεύεις, is to be taken in the sense of *furnished with*. — λάκκοις κονιατοῖς, *plastered cisterns*. This shows the great abundance of the wine.

23. πάντα ἐπόησαν τοῖς ἀποθανοῦσιν, i. e. they buried them with all the military honors. — ἐκ τῶν δυνατῶν, *according to their ability*. — ὡςπερ νομίζεται (sc. ποιεῖν from the preceding member), *as is customarily done*.

24. For the construction of ὅπη εἶη, cf. Mt. § 527. 2; S. § 216. 2.

25. ὁπότε — κωλύειν. Cf. N. on ἐπεὶ τις διώκοι, I. 5. § 2. — τοῖς πρώτους, *the van of the army*. — ἔλκε τὴν ἀπόφραξιν τῆς παρόδου, *removed the obstruction of the way*, i. e. drove the barbarians from the passes, where they had posted themselves in order to obstruct the march. — τοῖς πρώτοις. S. § 196. 4. — πειρώμενος ἀνωτέρω γίνεσθαι, *endeavoring to be above*, i. e. to ascend some eminence, which commanded the pass occupied by the enemy. In the next verse, we find that Chirisophus in like manner assisted the rear, when they were pressed by the enemy. — τῶν κωλυόντων. S. § 186. 1.

26. ἰσχυρῶς . . . ἐπεμέλοντο, *were very attentive in rendering assistance to one another*. Cf. S. § 182.

27. Ἦν — ὁπότε, *sometimes*. Cf. N. on II. 6. § 9. — ἰγγύθεν, i. e. ἐξ ὀλλῆου, "*cui oppositum est ἐκ πολλοῦ.*" Krüg. Cf. ἐκ πλέουος, I. 10. § 11. The idea is, that the Carduchians were so agile, that they could approach very near to the Greeks for the purpose of annoying them, and yet easily escape, although having very little the start of their pursuers.

28. ἰγγὺς τριπήχη, *well nigh three cubits long*. Cf. VII. 8. § 16. Krüg. also cites Agis. VII. 5, ἰγγίς μύριοι. Hell. II. 4. § 32, ἀπέκτειναν ἰγγίς τριάκοντα. — πρὸς τὸ κάτω κ. τ. λ. This passage has puzzled critics not a little. Hutch. reads προβαλόντες and interprets, "*nervos cum sagittas missuri essent, ad imam arcus partem adducebant, sinistram pedem promoventes.*" But this position is so usual for archers, when about to discharge their arrows, that we can hardly suppose Xenophon would gravely tell his countrymen, that such was the pos-

ture of the Carduchians. Besides, if *πρὸς . . . τόξου* is connected with any thing in the sentence, it must be with *προσβαίνοντες*, and not, as Hutch. and Belfour suppose, with *εἶλον τὰς νευρὰς*, which seems to make no conceivable sense. The various solutions given to the passage, by Leun., Amas., Brod., Weiske, &c., are all unsatisfactory. Schneider's interpretation seems to be the best of any yet given, and is cited approvingly by Born., Pop., and Krüg. "Difficultatem omnem facile explicabit si mecum et cum interprete germanico, Halbkart, statuas arcum affixum fuisse fusti canaliculato, qualem medium ævum *arcubalistam* vocabat, unde Gallicum *arbalete* originem duxit, quod telum *Armbrust* appellare solemus. Retinaculum retinet nervum summa cum vi tensum; impulsus vero manu ejaculatur telum canali impositum. Ita apparet quomodo nervus summa cum vi, pede sinistro arcui imposito, adductus retineri potuerit in arcu sublato." A very convenient way of fitting the arrow to the *arbalist* or *cross-bow*, would be to place the left foot upon the bow, where it was joined to the stock, and with both hands to draw the string home to the notch, at the head of the groove in which lay the arrow. — *ἐχρῶντο αὐτοῖς* — *ἀροντοῖς*, used them (i. e. the arrows) for darts. *χράσμαι* is here followed by two datives. Cf. Mt. § 396. 1. — *ἐναγκυλιῶντες*, fixing the *ἀγκύλη* upon them. Yates (Smith's Dict. Gr. and Rom. Antiq. p. 50) shows conclusively, that the *ἀγκύλη* must have been different from the *amentum* or leather thong fastened to the lance. It was probably, as its name imports, something crooked or curved, which was fixed to the middle of the shaft as a rest for the hand when with the aid of the *amentum*, it was about to launch the spear.

CHAPTER III.

1. *ὑπὲρ τοῦ πεδίου, over the plain.* — *Κεντρέτην*. This river separates the country of the Carduchians from Armenia. It is now called Bitlis-Soo. — *ὀρέων*. Cf. N. on I. 2. § 21. — *τῶν Καρδούχων* is to be taken with *τῶν ὀρέων*, from which it is separated, either to avoid the termination *ων* in so many successive words, or for the sake of a rhythmical ending of the sentence.

2. *πολλὰ . . . μνημονεύοντες*. Cf. Cic. de Fin. Lib. II. 32. "Jucundi acti labores." — "Sua vis laborum est præteritorum memoria." A similar sentiment is found in Virg. *Æn.* I. 202-3:

" — revocate animos, moestumque timorem
Mittite; forsân et hæc olim meminisse juvabit."

Ἐπτά γὰρ ἡμέρας. If we make the first of these days embrace the events detailed, IV. 1. §§ 4–11; the second, IV. 1. §§ 12–14; the third IV. 1. § 15. — 2. § 7; the fourth, IV. 2. §§ 8–23; the fifth, IV. 2. §§ 24–28, there will be wanting two days, which Rennell supplies from the time given to rest, IV. 2. §§ 22–3. But Krüg. more correctly supposes three days to have been consumed in what is narrated IV. 2. §§ 24–27, the writer having omitted to mention the particular events of each day. — ὅσα . . . Τισσαφέρους, *more than all the evils put together, which they had suffered from the king and Tissaphernes, literally, as many evils, as were not all* (i. e. as all did not equal), which they had suffered from the king, &c. — ἠδέως ἰκοιμήθησαν. They little knew what dreadful sufferings awaited them in the snows of Armenia.

3. ὄχθαις, literally, *banks of a river*. Here it designates the eminences pertaining to the Centrites, yet some distance from the stream. Cf. § 5.

5. ἀπὸ τοῦ ποταμοῦ ἀπείχον. Cf. S. § 226. N. 9. — χειροποίητος, *artificial, literally, made with the hand*.

6. τραχίς . . . ὀλισθηροῖς, *the river* (i. e. its bed) *was rough with large and slippery stones*. — εἰ δὲ μὴ, *otherwise*, i. e. if they attempted to hold their shields in the water. Cf. Mt. § 617. b; Butt. § 148. N. 10.

7. Ἐνθα . . . ἦσαν, *but where they had been the preceding night*. Cf. N. on ἦσαν, I. 1. § 6. — Notice the anaphora in ὀρῶσι μὲν — ὀρῶσι δὲ — ὀρῶσι δὲ.

8. ἐν πέδαις δεδέσθαι, *to have been bound in fetters*. — αἴται δὲ. Supply ἔδοξαν from the preceding clause. — αἰτόματα περιβόρῃναι, *to fall from him of their own accord*. The 2 aor. pass. of ῥέω is used by the Attics in an active signification. Cf. Butt. § 114. P; Carmichael Gr. Verbs, p. 252. The word is here tropically applied to the parting asunder and falling off of fetters, to express the ease and suddenness of the act, as it appeared in the dream. — διαβαλεῖν, "*divaricatis pedibus stare*." Born. The word happily expresses the long and irregular strides, with which a prisoner, in the first moments of his freedom, assures himself that he is really free from the chains, which had so long restrained his movements. — καλῶς ἴσασθαι. Adverbs sometimes follow εἰμί and other such verbs in the predicate. Cf. Mt. § 309. c.

9. ὡς τάχιστα ἕως ὑπέφαινε, "*quam primum aurora illucere cœpisset*." Porson. ὡς τάχιστα in the sense of *as soon as*, is usually disjoined by one or more words. — ἐπὶ τοῦ πρώτου, sc. ἡμετέρου, which is added, VI. 3. § 2.

10. ἐξείη αὐτῷ, *any one might go to him*. — εἰπεῖν . . . πόλεμον,

to communicate whatever intelligence he had, respecting matters pertaining to the war.

11. ὅτι . . . πῦρ, *that they happened to be gathering brushwood for the fire.* — ἐν τῷ πέραν, *on the other side.* — καθηκούσας . . . ποταμόν, *extending down to the very river.* Cf. S. § 144. 2.

12. οἷδὲ . . . τοῦτο, *for this place could not be approached by the enemy's horse,* on account of the rocks καθηκούσας ἐπ' αὐτὸν τὸν ποταμόν. — Ἐκδύντες, *putting off,* sc. their clothes. — ὡς νευσούμενοι, *supposing that they would have to swim across.* Cf. N: on ὡς, I. 1. § 10. νευσούμενοι is the Dor. fut. mid. of νέω, a form, which in some verbs is employed by the Attics. Cf. Mt. § 183. Obs. 3; S. § 114. N. 1. — πορευόμενοι to cross over. — βρέξαι. aor. infin. of βρέχω. — πάλιν ἦκειν, *had come back.* Cf. S. § 209. N. 2.

13. Ἰσπερδε, sc. οἶνον. — For the construction of εὔχεσθαι — θεοῖς, cf. Mt. § 401.

14. τοὺς τε ἔμπροσθεν, i. e. the army of Orontas and Artuchus. Cf. § 4. — τῶν ὀπισθεν refers to the Carduchians.

15. διαβαίνειν. The pres. infin. is here used, because the passage of the army is regarded in the aspect of a continual crossing over of its parts, while the aorist infin. διαβῆναι, (§ 12), is employed, because the mere act of passing the river is conceived, without reference to its continuance or repetition. Cf. Mt. § 501; Butt. § 137. 5; S. § 212. R.

16. Ἐπεὶ . . . εἶχεν, *when these things* (i. e. the disposition of the troops and the baggage) *were well arranged.*

17. ἀντιπαρήσαν, *marched along on the opposite shore* in order to intercept the passage of the Greeks, if they should attempt it higher up. — παρήγγελλε. Supply from the preceding clause ἀποδύνας λαμβάνειν τὰ ὄπλα. — ὀρθίους. Cf. N. on IV. 2. § 11.

18. ἱσφαγιάζοντο εἰς τὸν ποταμόν. Sacrifices were frequently offered to the divinities supposed to inhabit rivers. Sometimes the animals were slain during the passage of the stream. Alexander is said to have sacrificed in the middle of the Hellespont, a bull to Neptune and the Nereids. The Trojans offered bulls and horses to the Scamander. Cf. Hom. II. XXI. 130. See also Herod. VII. 113, with Stocker's note. For the use of εἰς, cf. N. on εἰς ἀσπίδα, II. 2. § 9.

20. ἐπὶ . . . ὄρη, *to the ford opposite the way leading to the Armenian mountains.* Cf. § 5, supra. — τοῖς . . . ἵππιας. These horsemen had gone up the river to oppose the passage of the Greeks (§ 17), but when they saw Xenophon hastening back to the principal ford of the river, supposing it was done with the intention of crossing over and cutting them off from the main army, which was stationed upon the eminences (§ 3), they returned with all speed, and thus enabled Chirisophus and his men to pass over without molestation.

22. Αἰκίος. Cf. III. 3. § 30. — μὴ ἀπολατπεσθαι, *that they* (i. e.

Lycius and his party) *must not be left behind* = must not give up the pursuit. These encouraging shouts were not lost upon Lycius and his company, as may be seen, § 25.

23. *προσηκούσας ὄχθας* corresponds to *πέτραις καθηκούσαις*, § 11. — *τοὺς ἄνω*, i. e. the infantry drawn up on the banks above the enemy's horse, § 3.

24. *τὴν ταχίστην*. "Sine ὀδόν est celerrime." Krüg.

25. *τὰ ἄνω* = *τὰ ἄκρα*, § 23. — *ἐπιχειρήσας ἐπιδιῶσαι*, *continuing the pursuit*.

26. *ἀκμὴν διεβαίνει*, *were still crossing*. *ἀκμὴν* = ἄρτι, ἔτι, *etiam nunc*. — *κατ' ἐνωμοτίας*. Cf. III. 4. § 22. — *παρ' ἀσπίδας . . . φάλαγγος*, *having extended each company to the left in the form of a phalanx*, i. e. in a line fronting the enemy without any space between the ranks. *παρ' ἀσπίδας*, *to the left*, the shield being on the left arm. So *ἐπὶ δόρυ* (§ 29 infra), *to the right*, the spear being in the right hand. *καταστήσασθαι*, *to stand, to station themselves*. This intransitive use of the aor. mid. of ἵστημι is rare, its sense being almost invariably transitive. Cf. Butt. Irreg. Verbs. p. 135; Carmichael Gr. Verbs, p. 149. — *πρὸς τοῦ ποταμοῦ*. Cf. N. on II. 2. § 4.

28. *διαβαίνοντας*, i. e. on the point of crossing over. — *αὐτοί*, i. e. Xenophon and the rear guard. — *ἐναντίους . . . διαβησομένους*, *they should descend into the river on each side opposite to them* (i. e. Xenophon and his men), *as if designing to cross over*. *ἐναντίους* — *σφῶν*. Cf. Mt. § 366. Obs. 2; S. § 186. N. 2. — *διηγκυλισμένους*, perf. mid. Cf. Mt. § 493. d; Butt. § 136. 3. Sturz after Hesych. defines *διηγκυλισθαι*, *amentum hastæ prehendere*. — *ἐπιβεβλημένους* (perf. mid.), *having their arrows on the string*, i. e. being prepared for action.

29. *ἀσπίς ψοφῆ*, *the shield should ring*, with the stones, darts, etc., thrown against it by the enemy = should be within reach of their missiles. Hutch. renders *ἀσπίς ψοφῆ*, "*cum scuta pulsata* (by the Greeks as a signal for the charge) *sonarent*." So Weiske, Zeune, and Sturz. But this interpretation does not so well accord with *σφενδόνη ἐξικνήται*, and is rejected by Born., Pop., and Krüg.

30. *τοὺς λοιποὺς*. Schneid. supplies *τοὺς ὀπισθοφύλακας* from § 27. — *ἔχοντο . . . ὑποζυγίων*, *had gone away, some to take care of their beasts of burden*. *ἔχοντο* has here the force of the pluperfect. Cf. N. on I. 4. § 8. — *ἐνταῦθα δὴ* is used, as though *ἐπεὶ ἐώρων*, instead of *ὄρωντες*, had preceded. So Krüg.

33. *καὶ . . . φεύγοντες*, *even when the Greeks were on the other side of the river, were seen still to flee*.

34. *Οἱ δὲ ὑπαντήσαντες*, i. e. the troops sent by Chirisophus. Cf. § 27, supra. — *πρὸςωτέρω τοῦ καιροῦ*, *farther than was proper*.

CHAPTER IV.

1. *λελους*, *gently rising*, i. e. not steep or uneven. Krüg. following Morus interprets, *non asperos virgultis aut lapidibus*.

2. *Εἰς δὲ . . . ἦν*, *but the village into which they came was both large*. *κώμην* here stands for *κώμη*, and is attracted by, and put after, its relative. Cf. N. on I. 2. § 1. — *τῷ σατράπῃ* (i. e. Orontas) depends on *εἶχε*. S. § 196. N. 4. — *τύρσεις*. Probably the houses were turreted as a defence against the Carduchians.

3. *τοῦ Τίγρητος ποταμοῦ*. Not the Tigris Proper, but the eastern branch called Arzen. — *Τηλεβόαν*. Rennell makes this stream the Arsanias, an arm of the Euphrates.

4. *τόπος*, *region*. — *Ἀρμενία . . . ἑσπέραν*. This was the western section of Armenia Major, separated from Armenia Minor by the Euphrates. — *ἀνέβαλλεν* = *ἀνεβίβαζεν*. Cf. Cyr. VII. 1. § 38.

6. *ἐφ' ᾧ*. Cf. N. on IV. 2. § 19. — *αὐτὸς* — *ἀδικεῖν*. See S. § 158. N. 2. — *μήτε* — *τε*. Cf. N. on II. 2. § 8.

9. *ιερεῖα*. The Greeks called any animal they slaughtered for food *ιερεῖον*, because a part was always burnt on the altar. Cf. Hutch. ad Cyr. I. 4. § 17. — *Τῶν δὲ ἀποσκευασμένων τινές*, *some of those who had straggled away*.

10. In the common editions, a full stop is put after *στράτευμα*, and thus *πάλιν* is made to commence the subsequent sentence. But after Holz., the best editors place the period after *πάλιν*. Adverbs are often found at the close of a sentence, especially when emphatic. — *διαθεριάζειν*, *to clear up*. Some interpret it, *to encamp in the open air, sub dio agere*.

11. *ὄκνος* — *ἀνίστασθαι*. Cf. S. § 221. N. 4. — *ἀλεινὸν* (sc. *χρῆμα*) . . . *παραρῥυεῖη*. The idea is, that the snow served as a warm covering to those, upon whom it lay undisturbed as it fell.

12. *ἐκείνου ἀφελόμενος*, sc. *τὴν ἀξίωσιν*. Cf. S. § 165. R.

13. *ἐχρίοντο*, "ut artus frigore torpentes redderentur agiles." Zeun. — *ἐκ τῶν πικρῶν*, sc. *ἀμυγδάλων*. — *Ἐκ δὲ τῶν αἰτῶν*, sc. *τερεβίνθων*.

14. *ὅτε τὸ πρότερον ἀπήεσαν* refers to what is said, § 10 supra. — *ἐπὶ τῆς αἰθρίας*, *in the open air*. The Paris and Eton MSS. read *ἐπὶ ἀτασθαλίας*, *ob stultam petulantiam*.

15. *Ἐντεῦθεν* = *ἐκ τούτου*, *then, after this*. — *ἄνδρας δόντες*, *having given him men as attendants or followers*. — *τὰ ὄντα κ. τ. λ.*, *literally, things being as being, and things not being as not being* =

the truth exactly as it was. On the use of *μή* and *οὐκ* in this passage, see Butt. § 148. p. 418. Cf. Demosth. Olynth. II. 28.

17. *ποδαπὸς εἶη*, of what country he was. Cf. S. § 73. 1. — *ἐπὶ τίνι συνειλεγμένον*, for what purpose it had been collected.

18. *Χάλυβας*. If as Strabo asserts, the Chalybes of his time had changed their name to that of Chaldæi, these mercenaries of Teribazus are probably the same people, who are called *Χαλδαῖοι*, IV. 3. § 4. Cf. IV. 5. § 34, 7. § 15. Rennell says that the name Chalybians here appears to be a mistake, the Chaldæans being certainly intended. However this may be, these people are not to be confounded with those of the same name, mentioned, V. 5. § 1, who are represented as few in number and subject to the Mosynæci. — *Ταόχους*. Cf. IV. 7. § 1; V. 5. § 17. — *ἤπερ μοναχῇ εἶη πορεία*, the only direction in which the road lay. — *ὡς* is to be constructed with *ἐπιθησόμενον*. Cf. N. on *ὡς ἀποκτενῶν*, I. 1. § 3. — *ἰταῦθα* is added for the sake of perspicuity.

19. Sophænetus was left in charge of the camp, probably, on account of his age. Cf. V. 3. § 1.

21. *ἦλωσαν*, were taken. Cf. N. on III. 4. § 8. For the lengthening of the radical vowel, cf. S. § 117. 12. Xenophon writes *ἦλων* and *ἰάλων*. The latter is the Attic form. Cf. Butt. § 114. p. 266. — *ἡ σκηνή*. The tents of eastern princes and commanders were often filled with articles of luxury. Cf. Herod. IX. 80.

CHAPTER V.

1. *τὰ στενά*. Cf. § 18 of the preceding chapter. *τὸ ἄκρον* below refers to the same pass.

2. *Εὐφράτην*. This was the eastern branch called Arsanias, the modern name of which is Murad Chai. Rennell, however, makes the Teleboas (Cf. N. on IV. 4. § 3) answer to the Arsanias. — *βρεχόμενοι πρὸς τὸν ὀμφαλόν*, being under water up to their middle. Butt. (Lexil. p. 208) says that, *βρέχεται* is used of objects which are completely under water.

3. *παρασύγγας πεντεκαίδεκα*. A distance in the estimation of Rennell, too great for a march through deep snow, and hence he suspects an error in the text. The numeral may have crept in from the preceding section. — *ἐναντίος ἔπνευε*, was blowing against them, i. e. in their face. — *ἀποκαίων*. "Quia idem fere vehementis frigoris est effectus qui caloris, tropus hic, præsertim apud poetas, non est rarus, ut frigore perditâ dicantur *ambusta*." Weiske.

4. πᾶσι δὴ . . . πνεύματος, *to all now the fury of the winds seemed evidently to abate.*

5. οὐ . . . ὀψίζοντας, *would not permit those coming late to approach the fire.* Cf. S. § 213. 5. N. 2. — μεταδιδόειν — πυροῖς. Cf. Mt. § 326. Obs. This verb is more commonly followed by the gen. of the thing imparted. Cf. S. § 196. N. 3. See also μετεδίδουσαν ἀλλήλοις ὧν (i. e. ἐκείνων ᾧ), § 6 infra.

6. Ἐνθα δὲ, *wherever.* — ἵσται, *as far as.* — οὐδ' ἄρ' ἐμετρήθη, *where indeed they could measure.* οὐδ' refers to the place, where the snow had been melted by the fire.

7. βουλιμιασαν, *fainted through excessive hunger.* Fisch. remarks of the βουλιμία, that, "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities."

8. διέπεμπε διδόντας. Cf. S. § 222. N. 3.

9. ἀμφὶ κνέφας, *about dusk.* — ἐκ τῆς κόμης — γυναῖκας, *women belonging to the village.* — πρὸς τῇ κρήνῃ, *at the fountain.*

10. Περσιστὶ, *like a Persian = in the Persian tongue.* S. § 119. 4. — ὅσον παρασάγγην, *as much as a parasang.*

12. οἳ τε διεφθαρμένοι — τοὺς ὀφθαλμοὺς = ἐκίνοι οἷς (i. e. S. § 197. N. 4) οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν. Cf. Mt. § 424. 3. τοῖς ὀφθαλμοῖς is a synecdochial accusative. S. § 167. — τοῖς . . . ἀποσηπότες, *whose toes were rotted off.* τοῖς δακτύλοις. S. § 167. The 2 perf. of ἀποσήπω is used intransitively as a present. Cf. S. § 205. N. 2.

13. ἐπικουρήμα τῆς χιόνος, *protection against the snow.* Cf. Mt. § 354. γ. — τῶν δὲ ποδῶν, sc. ἐπικουρήμα. Notice the change of construction, in τοῖς ὀφθαλμοῖς — τῶν ποδῶν. — εἰ τὴν νύκτα ὑπολύοιτο, *if he took off (literally unloosed) his shoes at night.* Cf. ὑποδεδεμένοι (infra), *with their shoes on, literally bound on.*

14. οἱ ἱμάντες, *the thongs by which the shoes were fastened to the feet.*

15. ἀνάγκας, *difficulties, troubles.* — εἰκαζον τετηκέαι, *they conjectured that it had melted away.* The 2 perf. of τήκω has the intransitive sense, *I melt away, I have melted; 2 pluperf. I had melted.* S. § 205. N. 2. — τετήκει. So Dind. and Pop. read for the vulgar ἐτετήκει. Cf. Mt. § 165. Obs. 2; S. § 77. N. 1. — ἦν ἀτμίζουσα, = ἤτμιζεν, *was exhaling vapors.*

16. πᾶσῃ τέχνῃ καὶ μηχανῇ, *by every art and contrivance = in every way.* — τελευτῶν, *at last.* Cf. Mt. § 557. p. 969. — δύνασθαι, sc. ἔφασαν, suggested by the preceding context.

17. τοῖς κάμνουσι, *those who were tired out.* They are called ὀσθενοῦντες in § 19, their excessive labor and privations rendering

them as helpless, as though they were sick. — ἀμφὶ ὧν (i. e. ἐκείρων ᾧ) διαφερόμενοι, quarrelling about the booty (Cf. § 12, supra) in their possession.

18. ἄτε ὑγιαίνοντες, inasmuch as they were well, i. e. not exhausted by the sufferings, which they had undergone from cold and fatigue. — ὅσον ἠδύνατο μέγιστον, as loud as possible. — ἤκαν (aor. of ἔημι) ἑαυτοῖς, threw themselves, is finely descriptive of their precipitate flight over the banks of snow into the valley.

19. ἐγκεκαλυμμένοις, wrapped up in their garments. Some incorrectly translate, covered up with snow. — ἀνίστασαν αὐτούς, they endeavored to make them rise up. Cf. N. on I. 3. § 1.

21. πρὸς ἡμέραν, towards day. Mt. § 491. ε.

22. πέμπει — σκεφομένους. S. § 222. 5. For the construction of πέμπει τῶν, cf. S. § 178. 1. — κομίζειν. S. § 219. 2.

23. οἱ δὲ ἄλλοι, sc. στρατηγοί. — διαλαχόντες, having divided by lot. "More pervagato." Krüg.

24. Πολυκράτης. This Athenian captain seems to have been a zealous and active friend of Xenophon. — εἰλήχει, 3 pers. sing. plur. of λαγχάνω. — ἑπτακαίδεκα. This number is evidently too small, since we are told, § 35, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, having been married nine days. Cf. S. § 168. N. 1. γαμεῖν is said of the man contracting marriage, γαμεῖσθαι, of the woman. — ἔχετο θηράσων. Cf. S. § 222. N. 2.

25. κατάγειοι, subterranean. — στόμα, sc. ἔχουσαι. Cf. Mt. § 427. b. — ἐπὶ κλίμακος, by a ladder. Perkins (Residence in Persia, p. 117) says that, "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door." A fine testimony to the fidelity of Xenophon's narrative.

26. ἐνῆσαν . . . ἰσοχειλεῖς, and the barley itself was also in the vases even to the brim. Hence the contrivance for drinking by means of reeds, the wine being sucked up from the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

27. ἄκρατος ἦν, sc. ὁ οἶνος. — συμμαθόντι, to one accustomed to its use.

28. ἀντεμπλήσαντες, having in return filled. For the construction of τῶν ἐπιτηδείων, cf. S. § 181. 2.

29. φιλοφρονοῦμενος, = as an instance of his good will. — οἶνον.

"haud dubio *κρίθινον*." Krüg. Others think with good reason, that *wine of the grape* is meant. — *οἶνον . . . κατορωρυγμένος*. Cf. N. on I. 8. § 21 (end). — *ἐν φυλακῇ*, *under guard*. So in the next clause *ἐν ὀφθαλμοῖς*, *under their eye* = having an eye upon them.

30. *τοῖς* refers to the Greeks, who were quartered in the villages. — *αὐτοῖς*, i. e. Xenophon and his companions.

31. *οὐκ . . . τράπεζαν*, *there was no place, where they did not put upon the same table*. The two negatives in this sentence constitute an emphatic affirmative. Cf. S. § 225. N.

32. *φιλοφρονούμενος*, *in token of friendship*. — *εἶλεν*, *he drew him*, i. e. he used a kind of friendly compulsion, such as is employed with those, who, when solicited to drink, manifest a reluctance to do so. — *ῥοφούντα* — *ὥσπερ βοῦν*, *sucking it in like an ox*. This was done by means of the reed (Cf. § 27), although some think that when they pledged one another, they applied their mouth to the liquor, as the ox does to water, instead of sucking it up through the tubes of cane.

33. *τοῦ ξηροῦ χιλοῦ*. They were unable to procure flowers and green plants, at this season of the year, and therefore used hay as a substitute. — *ἐνεοῖς*, *deaf-mutes*.

34. *περσίζοντος*, *speaking the Persian language*.

35. *ὃν εἰλήφει* refers to what is detailed, III. 3. § 19. — *παλαιότερον*. For this form of the comparative, cf. Butt. § 65. N. 4. Krüg. and Pop. follow the common reading *παλαιότερον*. — *ἀναθρέψαντι καταθύσαι*, *in sacrifice* (S. § 219. 2) *after having recruited him*. — *ἱερὸν εἶναι τοῦ Ἥλιου*. Zeune remarks on Cyr. VIII. 3. § 12, that horses were most frequently offered in sacrifice to the Sun.

CHAPTER VI.

1. *τὸν μὲν ἡγεμόνα*, *the guide*. — *ἄρτι ἡβάσκοντος*, *now approaching the age of puberty*. — *ἡγήσοιτο*, sc. *ὁ κωμαρχης*.

2. *αὐτῷ ἐχαλεπάνθη* (aor. pass. S. § 206. N. 2), *became angry with him*.

3. *Ἐκ δὲ τούτου*, *on account of this*. The common reading is *ἀπὸ δὲ τούτου*. — *ἀποδρὰς ἔχρετο*, *he ran away*. Cf. S. § 222. N. 2. — *Τοῦτό* refers to *ἡ τοῦ . . . ἀμέλεια*. See Mt. § 472. 2. c. — *ἠράσθη τε τοῦ παιδός*, *fell in love with the boy*. The verb *ἠράω* takes its tenses solely from the passive form. Cf. Butt. § 114. p. 280. For the construction of *τοῦ παιδός*, cf. S. § 182.

4. *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, *at the rate of five parasangs a day*. S. § 172. — *τὸν Φᾶσιν*. Cf. N. on I. 4. § 19. This

river is now called Arras, and from the rapidity of its current, well deserves the epithet "pontem indignatus," applied to it, Virg. *Æn.* VIII. 728.

6. ἐπαύσατο πορευόμενος. Cf. § 222. 3. — κατὰ κέρασ = ἐπὶ κέρασ, in a line, longo agmine. — ἐπὶ φάλαγγος. Cf. N. on IV. 3. § 26.

10. σώματα ἀνδρῶν, a circumlocution for ἀνδρας, or στρατιώτας.

11. Τὸ μὲν . . . στάδια, this mountain, which is in sight, is more than sixty stadia in length. Hutch. supplies ἐκτεινόμενον. — ἀλλ' ἢ follows a negative in the sense of *unless, except*. Cf. Vig. p. 177. — πολὺ οὖν κρεῖττον — μᾶλλον. This apparently pleonastic use of μᾶλλον is not uncommon, as may be seen in the numerous citations of passages where it occurs, made by Mt. (458). Krüg. explains it, *e duplici dicendi forma*, κρεῖττον κλέψαι τι ἢ μάχεσθαι, and ἀγαθὸν κλέψαι τι μᾶλλον ἢ μάχεσθαι. — τοῦ ἐρήμου ὄρους — τι, some unguarded part of the mountain. ἐρήμου, deserted, belongs *ad sensum* to τι. For the construction of ὄρους, cf. S. § 177. — κλέψαι, to secretly get possession of. — ἀρπάσαι φθάσαντες, to anticipate the enemy in seizing it.

12. ὄρθιον, sc. χωρίον. S. § 167. — ἔνθεν καὶ ἐνθεν, on this side and that, on both sides. — τὰ πρὸ ποδῶν, what is before him, literally, the things before the feet. — τραχεῖα, sc. ὁδός, a rough way. — εἰμνεσιτέρα is used tropically in the sense of *smoother, more even*.

13. ἀπελθεῖν τοσοῦτον, to go away so far from this place. So Krüg. But Weiske, cited approvingly by Schneid., Born., and Pop., understands μέρος στρατεύματος with τοσοῦτον, preferring, however, the reading τοσοῦτους. — ἄν in δ' ἄν μοι, belongs to χρῆσθαι, and is repeated after ἐρημοτέρῳ, in consequence of the interjected clause, ταύτην . . . προσβάλλειν. — ἐρημοτέρῳ . . . χρῆσθαι, that we should find the other part of the mountain more deserted. — μένοιεν. Repeat ἄν from the preceding clause.

14. Ἄτάρ . . . συμβάλλομαι, but why do I discourse about theft? — ὅμοιον, equals, peers. The ὅμοιοι constituted the first class of citizens in Sparta, and were opposed to the ἵπομεινοες, inferiors, who from birth, degeneracy of manners, or other causes, had undergone some kind of civil degradation. Cf. Smith's Gr. and Rom. Antiq. p. 237.

15. καὶ πειραῶσαι λανθάνειν, and practise concealment. — τοῦ ὄρους. Cf. S. § 178. 1. — πολλάς πληγὰς. As the Spartan youth were whipped if caught in the act of stealing, so Xenophon pleasantly warns Chirisophus of the consequences, of being detected by the enemy in seizing upon the mountain.

16. δεινούς — κλέπτειν τὰ δημόσια, skilful in peculating the public money. — καὶ . . . κλέπτοντι, although the peculator incurs great danger. — τοὺς κρατίστους. Chirisophus humorously repays Xeno-

phon for the ὅσοι ἐστὲ τῶν ὁμοίων of § 14. — For the construction of ἱμῶν, cf. S. § 200. 1.

17. κλωπῶν. This epithet was given to them by Xenophon, because they followed the Greeks for the sake of plunder (IV. 5. § 12).

18. ἐν τῷ ὁμοίῳ, i. e. in a place as elevated as the one they occupy. — εἰς τὸ ἕσον, i. e. into the plain, where they will contend with us on equal footing.

19. Ἄλλὰ, rather. — ἐθελοούσιοι, voluntarily. Butt. § 123. N. 3.

22. ἐχόμενον τὸ ὄρος, that the mountain (i. e. the part of the mountain to which the detachment was sent) was taken possession of. — ἐγρηγόρησαν, were watching (S. § 209. N. 4). On the authority of Porson, this reading has been substituted by all the more recent editors, for ἐγρηγόρησαν, found in the MSS. Cf. Butt. Irreg. Verbs, p. 75.

23. οἱ δὲ, i. e. Aristonymus and his party. — Construct καταλαβόντες with τὸ ὄρος, and ἐπήεσαν with κατὰ τὰ ἄκρα, referring to the heights occupied by the enemy.

24. ὁμοῦ = ἕγγυς. — κατὰ τὰ ἄκρα here refers to the eminence occupied by Aristonymus and his associates, and which they were leaving (§ 23) to attack the barbarians upon the eminence, which overlooked the main road. Probably these parties met in conflict about midway between the two eminences. — τοὺς πολλοὺς, i. e. the main bodies of the Greeks and Barbarians.

25. οἱ ἐκ τοῦ πεδίου, those in the plain. Cf. N. on I. 2. § 18. — βᾶδην ταχὺν, with quick step, gradu pleno.

26. οἱ ἐπὶ τῇ ὀδῷ, i. e. the main body. — τὸ ἄνω (sc. μέρος) refers to μέρος δ' αὐτῶν, § 24. — οὐ πολλοὶ. The MSS. read, with two or three exceptions, οἱ πολλοὶ. But aside from the nature of the contest, which renders it improbable that many were slain, the emendation οὐ πολλοὶ is justified by the adversative clause, γέγραφα δὲ πάμπολλα εἰλήφθη, which follows.

CHAPTER VII.

1. εἶχον ἀνακεκομισμένοι = ἀνακεκομισμένοι ἦσαν with the middle signification. Mt. § 493.

2. πρὸς . . . ἦκων, as soon as he came, attacked it. — ἡ πρώτη that were led to the attack. — ἀλλὰ ποταμὸς. The common reading is ἀποταμὸς, which on the authority of Leun., has been changed by Zeune and some others to ἀπόταμον, referring to χωρίον. But why should it be said of such a place, οὐ γὰρ ἦν ἀθρόοις περιεστῆναι?

3. Εἰς καλὸν, opportunely. — χωρίον αἰρετέον. S. § 162. N. 1.

4. οὕτω διατίθεται, *is thus served*. — "Ἄμα δ' ἴδειξε, *and at the same time he showed*.

5. ἄλλο . . . παρῖναι; *is there any thing which can hinder our approach?* ἄλλο τι ἤ, literally, *what else is there than* = *is it not true*. Cf. N. on II. 5. § 10.

6. βαλλομένους, *exposed to danger from the stones*. — ἀνθ' ἧν, *behind which*.

7. Αὐτὸ αὖν — τὸ δέον εἶη, *this would be the very thing we want*. — Ἄλλὰ, *now then*. — ἐνθεν. See N. on II. 3. § 6 (end). — μικρόν τι, i. e. τὸ λοιπὸν ἡμίπλεθρον, § 6.

8. καθ' ἕνα, *one by one*. — ἕκαστος φυλαττόμενος. Cf. N. on I. 8. § 27.

10. μηχανάται τι, *made use of a kind of stratagem*. — ἰφ' ἧ, *under which* = *behind which*. — εὐπετῶς, *easily*.

11. τὸν Καλλιμαχὸν ἃ ἔποiei = ταῦτα ἃ ὁ Καλλιμαχος ἔποiei. — παραδράμοι refers to Agasias. — χωρεῖ has ὁ Ἀγασίας for its subject to which αὐτὸς refers. Cf. S. § 144. N. 1.

12. πάντες γὰρ οὔτοι κ. τ. λ. Callimachus, Agasias, and Aristonymus are spoken of as rivals, IV. 1. § 27; and are probably those to whom allusion is made, V. 2. § 11. — ἰρρίζοντες with one another. — Ὡς γὰρ ἄπαξ, *for when once* = *as soon as*.

13. ὡς βίβοντα ἑαυτὸν, *in order to cast himself down*, sc. the precipice.

14. Ὁ δ', i. e. the barbarian. — πάνν ὀλίγοι, *very few*.

15. Οὔτοι ἦσαν κ. τ. λ. The order and construction is οὔτοι ἦσαν ἀλκμώτατοι ὧν (i. e. τούτων οἷς) διεήλθον. — εἰς χεῖρας, *to close quarters*. — θώρακας λινοῦς. The linen cuirass was commonly used by the Asiatics (Cf. Cyr. VI. 4. § 2; Plut. Alex.), a defence, much inferior to the cuirass of metal worn by the Greeks and Romans. — περὶ γων. "*Sunt loricae partes extremae*." Krüg. — ἰστραμμένα, *twisted*.

16. αὖν — ἐπορεῖοντο, *would march about*. Cf. N. on ἀρ, I. 3. § 19. — ὁπότε . . . ἔμελλον, *whenever they thought the enemy would see them*. — μίαν λόγχην. The Grecian spear often had at the lower end a pointed cap of bronze, which being forced into the ground, the weapon was made to stand erect. Cf. Virg. XII. 130.

18. Ἀρπασον. The northern branch of the Arras, now called *Arpa Chai*.

19. Γυμνίας is considered by Rennell to be the same with the Comasour or Coumbas, a large village situated on the northern bank of the Arras, about 35 miles below its source.

22. ᾗ ἔθησαν, 1 aor. pass. of ὄλομαι. — γέφυρα — δασέων βοῶν.

Cf. γέφυρα λευκῶν βοῶν δασεία, V. 4. § 12; and more fully, καρβάτινα πεποιημένα ἐκ τῶν νεοδάρτων βοῶν, IV. 5. § 14.

23. οἱ αἰεὶ ἐπιόντες, *those for the time being coming up = as fast as they came up.* — ἐπὶ τοῖς αἰεὶ βοῶντας, *to those who continued shouting.* — καὶ πολλῶν . . . ἐγίνοντο, *and the shouting was greater as the numbers increased.* — μείζον τι, *something greater than of ordinary occurrence.*

24. Καὶ, *and so.* — Θάλαττα. This was the Pontus Euxinus, now called the Black Sea. Perkins (Resid. in Persia, p. 100) says that he was unable to obtain a view of the Euxine, on any summit he crossed within ten or twelve miles from the village of Tekeh, near which it is supposed the Greeks crossed the Teches. — παρεγγυῶντων to those in the rear, that they should hasten on.

25. περιέβαλλον ἀλλήλους, *they embraced one another.* — ὅτου δὴ παρεγγυήσαντος, *some one or other suggesting it.* Cf. Butt. § 149. p. 432.

26. κατέτεμνε τὰ γέφυρα, *in order to prevent their being afterwards of service to the enemy.*

27. ἀπὸ κοινοῦ, *from the common stock.*

CHAPTER VIII.

2. ὁ ὄρλων, *sc. ποταμός.* See the preceding section. — δι' οὗ refers to ἄλλον ποταμόν. — μὲν οὖν — δέ. Mt. (§ 608. p. 1078) says, that μὲν οὖν is often found at the end of a proposition followed by another with δέ. — ἔκοπτον. They cut down these trees in order to make temporary bridges. See § 8, *infra*.

3. τριχίλους, *made of hair.* — λίθους . . . ἐρόβιπτουν. By standing on these stones thrown into the stream, they hoped to be able to reach the Greeks with their missiles.

5. ἀντιτετάχαται. An Ionic ending for the 3 pers. plur. perf., sometimes adopted by Attic writers. Cf. Butt. § 103. IV. 3; Mt. § 204. Obs. 1; S. § 91. N. 2.

6. Ὅτι καὶ ὑμεῖς κ. τ. λ. The καὶ after ὅτι gives this turn to the sentence: because you also wish to be our enemies by coming thus against our country.

9. κατὰ φάλαγγα. Cf. N. on IV. 6. § 6.

10. λόχους ὀρθίους. See N. on IV. 2. § 11. — τῇ μὲν — τῇ δέ, *in one place — in another.*

11. ἐπὶ πολλοὺς, *with many in file, i. e. with depth of column.* So ἐπὶ ὀλίγων signifies, *with few in file, i. e. with an extended line having*

little depth. Cf. N. on I. 2. § 15. Notice the interchange of cases in *ἐπὶ πολλοὺς* and *ἐπὶ ὀλίγων*. Cf. Mt. § 584. *θ* (second paragraph). — *περιτεύουσιν ἡμῶν*, *will surpass us* in extent of line. — *τοῖς περιτοῖς*, i. e. the parts of the line outreaching the Greeks. — *εἰ δὲ πη*, *but if in some part*.

12. *ὀρθοὺς . . . κεράτων*, *that having drawn up our columns in separate companies, we should occupy with these columns so much space, that the extreme companies may be beyond the wings of the enemy*. *διαλιπόντας* belongs to *ὀρθοὺς τοὺς λόχους*. Construe *τοῖς λόχοις* with *κατασχεῖν*. S. § 198. ὅσον — γενέσθαι. See N. on IV. 1. § 5. — *οἱ ἰσχατοὶ λόγοι* is in apposition with *ἡμεῖς*, the omitted subject of *ἰσόμεθα*. Cf. N. on III. 1. § 46.

13. *τὸ διαλείπον*, *the interval* between the companies.

14. *οὔτω*, *here*. S. § 149. N. 1. — *τὸ μὴ ἦδη εἶναι*. The common reading is *τοῦ μὴ ἦδη εἶναι*. Both readings are admissible. Cf. Mt. § 543. *Obs.* 3. — *ἔνθα*, i. e. Greece. — *ὠμόνους δεῖ καταφαγεῖν* = *we ought wholly to destroy*. Cf. Hom. II. IV. 35, *ὠμόν βεβρώθους Πριάμον Πριάμοιο τε παῖδες*.

18. *κατὰ τὸ Ἀρκαδικόν*, *in the Arcadian division*. It appears by this, that the Arcadians occupied the centre, while Chirisophus and Xenophon with their respective divisions, were upon the right and left wing.

19. *ἤρξαντο θεῖν*, sc. *οἱ πελτασταί*. — *ἄλλος ἄλλη*. See N. on *ἄλλοι ἄλλοθεν*, I. 9. § 13.

20. *οὐδὲν . . . ἰθαύμασαν* = *there was nothing new or strange*. — *τῶν κηρίων . . . στρατιωτῶν*, *as many of the soldiers as ate of the honey-combs* (S. § 178). Perkins (Residence in Persia, p. 97) says, that "one of the most common bushes of the undergrowth, is that from whose flowers this honey is extracted. It is a bush resembling what is called in America, *honey-suckle*." — *οἱ μὲν ὀλίγον ἰδηδοκότες*, *those who had eaten little*. *ἰσθλώ* has from *ἰδω*, the 2 perf. with reduplication *ἰδηδοκα*. "From *ἰδω* came regularly *ἦκα*; the reduplication *ἰδηκα* would not have been a true one; the second *δ* therefore, which otherwise must have been lost before the termination, was separated from the *κ* by the *ο*; and as *κα* is a pure termination, this was following the true analogy." Butt. Lexil. No. 21. p. 140. — *σφόδρα μεθύουσιν ἴψκισαν* (S. § 209. N. 4), *were like men very drunk*. — *οἱ δὲ πολὺ*. Supply *ἰδηδοκότες ἴψκισαν* from the preceding proposition.

21. *ὥσπερ τροπῆς γεγενημένης*, *as if there had been a defeat*. Cf. S. § 192. N. 2. — *ἀμφὶ . . . ἀνεφρόνου*, *almost the same hour*, in which they had been seized the previous day, *they recovered their senses*. *ἀμφὶ — πον*, *somewhere about* = *nearly*.

22. *Τραπεζοῦντα*, *Τραπεζιῦς*, now called Trebizond, situated about

600 miles from Constantinople, on the great highway between Europe and Central Asia. — ταῖς τῶν Κόλχων κώμας is epexegetical of Ἐνταῦθα.

24. Συνδιεπράττοντο . . . Κόλχων, *they negotiated with the Greeks in behalf also of the neighboring Colchians.*

25. ἱκανοί, *sufficient in number.* — παῖς ἔτι ὢν, *while a boy.* — ἄκων, *unintentionally.* — ἐπιμεληθῆναι depends upon εἶλοντο.

26. ὅπου . . . εἶη, *to the place where he had prepared the course.* — ἐν σκληρῷ καὶ δασεῖ οὐτῷ. The wrestlers usually contended on ground, that was soft or covered with sand.

27. στάδιον. The foot-race course at Olympia was just a stadium. Hence the word is used to designate not only a measure of length, but a *race-ground, foot-race, &c.* — δόλιχος. The δόλιχος is differently stated at 6, 7, 8, 12, 20, and 24 stadia. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 894. — ἕτεροι, sc. ἠγωνίζοντο. — κατέβησαν = entered the lists.

BOOK V.

CHAPTER I.

1. σωτήρια, *thanksgiving sacrifices.*

2. ἀπέληκα ἤδη, *I have already become tired.* The causes of his fatigue are denoted in the participles which follow. The καί, which accompanies each of these participles, gives emphasis to the enumeration. — παυσάμενος — πόρων. Cf. S. §§ 180. 2: 207. 1. — ἐκταθείς (1 aor. pass. part. of ἐκτείνω), *stretched out* = lying at ease. — ὡςπερ Ὀδυσσεύς. Cf. Odyss. XIII. 116.

4. πέμψητέ με to Anaxibius. He was then at Byzantium. See VII. 1. § 3.

5. ἐπὶ πλοῖα, *for ships.* Mt. § 586. c. — καιρὸς — ποιεῖν. S. § 221. N. 4. — ἐν τῇ μονῇ, *during our stay* = *while we remain here.* — ὅτου ὠνησόμεθα. Cf. N. on III. 1. § 20.

7. προνομαῖς, "*regular foraging parties.*" Belf. — ἄλλως, *heedlessly.* So Hesych. defines ἄλλως· *ματαίως, ὡς ἔτυχεν.* — ἡμᾶς, i. e. the generals.

8. Ἐτι τόλυν, *now still further.* Having gained their assent to his first proposition, he goes on to offer an additional item of advice. — γὰρ, *doubtless.* — ἡμῖν . . . ἐξίεναι = *ἐκείνον ὃς μέλλει ἐξίεναι εἰπεῖν ἡμῖν.* — δὲ καὶ ὅποι, *and also whither* he is about to go. — ἐφ' οὓς = *τούτων ἐφ' οὓς.* — The plural form of ἴωσιν is referable to the collective idea of τίς.

9. Ἐννοεῖτε δὲ καὶ τοδ', *consider this also.* — τὰ ἐκείνων, *their effects.* ἐκείνων refers to the Colchians whose forces had been routed on the mountains, and whose well-stocked villages the Greeks had plundered. Cf. IV. 8. § 19, et. seq. — κατὰ μέρος, *by turns.* — θηρᾶν, literally, *to hunt, to capture,* as a hunter his game. But as game is often taken by snares, toils, &c., this verb often signifies *to take, or overcome by stratagem.*

10. ὧν, i. e. ἐκείνων ᾧ — αὐτόθεν = *from the people in this region.* — ἐν ἀφθονωτέροις, sc. πλοίοις, *in a greater number of ships.*

11. μακρὰ πλοῖα, *ships of war, literally, long ships,* in distinction

from the round merchant ships (*στρογγύλα πλοῖα*), which were better adapted to carrying freight than to quick sailing. — *κατάγοιμεν*, *we should bring into port*. — *τὰ πηδάλια παραλούμενοι*, *taking away the rudders*. The *πηδάλιον* was like an oar with a broad blade, and instead of being attached directly to the stern, was placed on one side of it. Each ship had commonly two rudders, which, if the vessel was small, were held by the same steersman.

12. *ναῦλον συνθέσθαι*, *to agree with them for the freight*. In this proposal, we see the same regard for the demands of justice, which characterized the whole conduct of Xenophon.

13. *τὰς ὁδοῖς* — *ὁδοποιεῖν*, *to repair the roads*. — *ἐτείλασθαι* is the subject of *δοκεῖ*. — *διὰ . . . ἀπαλλαγῆναι*, *through a desire to be rid of us*. S. § 180. 2: 206. 3.

14. *ἀνέκραγον*, *they cried out*. — *ἐκούσας*, *voluntarily*. — *ὀπαλάξονται* = future passive. S. § 207. N. 6.

15. *περίοικον*. For a full and satisfactory account of the position in the Spartan state, occupied by the *περίοικοι*, *Periæci*, see Smith's Dict. Gr. and Rom. Antiq. p. 739. — *ὄπιστος . . . ἔχετο*, *so far from collecting* (literally, *neglecting to collect*) *ships, he went away*. — *πολυπραγμονῶν τι* = intermeddling with a certain affair in which he had no concern.

16. *τοῖς δὲ . . . παραγωγῆν*, *they used* (i. e. had in readiness for using) *the ships for transporting the army homeward*.

CHAPTER II.

1. *ᾧστε ἀπανθημερίζειν*, *so as to return the same day*. — *Δελίας* Danville says that this region is now called Keldir. — *ἄτε ἐκπεπωκότες*, *inasmuch as they had been driven out of*.

2. *αὐτοῖς* refers to the people occupying the region suggested to the mind of the reader by *ὀπόθεν*.

3. *ὅποια . . . ἐμπιπράντες*, *the Drilians setting fire to such places as they thought pregnable*. *ἐμπιπράντες*, pres. act. part. of *ἐμπιπρημι*. For the omission of *μ* in *πιμπρημι*, when in composition another *μ* stands before the first syllable of the verb, see S. § 118, *sub voce* *πιμπρημι*.

5. *ἀναβεβλημένη*. The verb *ἀναβάλλω* signifies *to throw up*, as earth from a ditch. Hence the phrase *to throw up a ditch* = *to dig a ditch* or *trench*. Cf. Thucyd. IV. 90. § 2. — *ἀναβολῆς*, *mound*, literally, *a throwing up*, as earth, stones, &c. Upon this bank or mound, formed from the earth thrown out of the ditch, sharp stakes were driven and other defences erected. — *οἱ δὲ*, i. e. the enemy.

6. ἐφ' ἑνος. The place of descent to the ravine was so narrow that the soldiers were obliged to pass along *one by one*. — ὅς = ἕνα, *in order that, that*. S. § 154.

8. ὡς χωρίου, *with the hope of taking the place*. On ὡς, cf. N. I. 1. § 10.

9. ἀπάγειν. Repeat τοὺς διαβεβηκότας. — ἀποδειγμένοι ἦσαν = perf. mid. Mt. § 493. — καλόν, *fortunate, successful*.

11. ὡς . . . ἀγωνεῖσθαι. Opportunity was thus given for the daring deeds, which the rivalry of these captains (Cf. IV. 1. § 27 : 7. § 9) would prompt them to perform, on such an occasion as this.

12. διεγκυλωμένους. Cf. N. on IV. 3. § 28. — ὡς — ἀνοτιζεῖν δεῖσον, *since it will be necessary to throw the javelins*. — τούτων ἐπιμεληθῆναι, = to see that these orders were obeyed. — οἱ ἀξιούντες . . . εἶναι, *those who thought themselves not inferior to these* (i. e. their leaders). — μηνοειδής, *curved like the moon, crescent-shaped*, so that the wings faced each other.

14. ἦσαν δὲ οἱ, *there were some who*. S. § 150. 5.

15. ἄλλος ἄλλον εἵλκε, *one drew up another*. — ἀναβηθήκει without assistance. — ἠλώκει. S. § 205. N. 2. — ὡς ἐδόκει, *as they thought*.

17. Οὐ . . . γενομένου, *not a long time intervening* = in a short time. — οἱ μὲν . . . τετραμένους, *some having the booty which they took, and some (not many) being even wounded perhaps* (τάχα). τις here = τινες.

18. νικῶσι . . . ὠθούμενοι, *those within* (i. e. οἱ πελτασταὶ καὶ οἱ ψιλοὶ, § 16), *being pushed* by those rushing in from without, *drove back* (νικῶσι) *the enemy who were sallying forth*. Dind. reads οἱ εἰσωθούμενοι. This would make τοὺς ἐκπίπτοντας refer to the Greeks who were retreating from the fort.

19. ἐξεκομίσατο, sc. αὐτά. Mt. § 428. 2; Butt. § 131. 5. — ἐπὶ τὴν ἄκραν φέρουσαν, *leading* (a tropical use of φέρω) *to the citadel*.

20. οἶόν τ' εἶη. Cf. N. on I. 3. § 17. — οὕτω. (i. e. if they took the citadel) is opposed to ἄλλως. — παντάπασιν ἀνάλωτον, *in all respects impregnable*.

21. ἀφοδόν, *retreat*. — τοῖς μὲν σταυροῖς, κ. τ. λ. They took away the stakes, each in front of himself (καθ' αὐτούς), in order to facilitate the egress of the army. — τοῖς ἀχρεῖους, *the disabled* for fighting. These with the greater part of the ὅπλαται were sent forward, while a few of the bravest remained behind to cover the retreat.

22. ἐπὶ τὰς οἰκίας. The flat roofs of eastern houses furnished great facilities for doing injury to an enemy in the streets below.

23. φοβερά. An epithet, which might well be applied to a night spent by the Greeks in such a place.

24. ὅτου δῆ. Cf. N. on IV. 7. § 25. — ἐν δεξιᾷ = ἐπὶ δεξιᾷ. Cf. VI. 4. § 1. See also Butt. Lexil. No. 49.

25. τῆς τύχης, *casu quodam*, is here opposed to πρόνοια, *forethought*, *previous calculation*.

26. στόμα, *the front*. — ἔξω — τῶν βελῶν, *out of reach of the enemy's weapons*. — ἀμφὶ ταῦτα ἔχοιεν, *might be employed about these things*, i. e. the fires which were consuming their dwellings.

28. πρηνῆς γὰρ ἦν καὶ στενὴ. A hill overhangs Trebizond called Bas Tepéh, i. e. *Azure Hill*. — ψευδενέδραν, *a false ambushade*.

29. προσποιεῖτο . . . λανθάνειν, *pretended to be trying to escape the notice of the enemy*. τοὺς πολεμίους depends on λανθάνειν. S. § 163. 2.

30. ὡς ἐνέδραν οὖσαν, *as though it were a real ambushade*. Cf. N. on I. 1. § 2. — ὑπεληλυθέναι, sc. τοὺς Ἕλληνας. ●

31. ἀλλασθεσθαι γὰρ ἔφασαν τῷ δρόμῳ. Portus with the approbation of Schneid. and Poppo, gives to ἔφασαν the sense of ἀν' ᾤοντο. But the context shows, that the idea of *speaking, relating*, is to be retained in the verb. Krüg. explains it: ἔφασαν (on their return to the camp): ἠλισκόμεθα (ἀν) τῷ δρόμῳ, the protasis εἰ μὴ ἐξεπίσομεν ἐκ τῆς ὁδοῦ being omitted. Cf. S. § 213. N. 3.

32. ἐπὶ πόδα, *backwards*. A military expression.

CHAPTER III.

1. εἰς μὲν τὰ πλοῖα is opposed to οἱ δὲ ἄλλοι ἐπορεύοντο, sc. πειρῆ. The arrangement is slightly confused.

2. Κερασούττα. Kerason, as the ancient Cerasus is now called, lies S. W. of Trebizond. — Σινωπέων ἀποικίον, *a Sinopian colony*.

3. ἐν τοῖς ὅπλοις, sc. πάντων (fully written, Cyr. II. 4. § 1), *of all in arms*. — εἴ τις "is used," says Mt. (§ 617. 1. f), "elliptically without a verb for the simple τις &c., only with an expression of doubt."

4. διαλαμβάνουσι . . . γινόμενον, *they divided the money raised from the sale of captives*. — διέλαβον . . . θεοῖς, *and the generals took each a part, to keep for the gods* (i. e. Apollo and Diana). φυλάττειν depends upon διέλαβον. S. § 219. 2.

5. ἀνάθημα, *a votive offering*. Persons frequently testified their gratitude to the gods for some deliverance, by *anathemata*, consisting of shields, chaplets, golden chains, candlesticks, &c. — θησαυρῶν,

depository. The *θησαυροί* at the temple Delphi, contained the *presents* or *dedications* of the nation or tribe, expressed by the adnominal genitive. See Herod. *passim*.

6. *εἰ δέ τι πάθοι* = *if he should die*. By a similar euphemism we say, 'if any thing should befall me;' 'if I should never return.'

7. *ἔφυγεν*. Laërtius says that Xenophon was banished *ἐπὶ Λακωνισμῷ*, i. e. on account of his alleged adherence to the Lacedæmonian interests. — *Σκιλλοῦντι*, *Scillus* in Elis, where Xenophon composed most of his literary productions. — *θεωρήσων*, in order to see the games. — *ἀνείλεν*, sc. *ἠνείσθαι* from the preceding clause. — *ὁ θεός*, i. e. Apollo.

8. *πάντων ὅποσα ἔστιν ἀγρευόμενα θηρία* = *πάντων τῶν θηρίων ὅποσα ἀγρεύονται* (*are usually hunted*).

9. *δεκατείων*, consecrating a tenth part. — *ῥαῖα* = *ἐκείνα ἃ αἱ ῥαῖαι φύουσιν*.

11. *ἧ . . . πορεύθεται*, where they go from Lacedæmon to Olympia = on the road that leads from, &c. — *Ἔσι* = *ἔστι*. S. § 226. N. 2. — *ἄλογα . . . μεστά*. The Greeks cultivated their sacred groves with much care, although ornamental horticulture seems not to have received much attention from them, probably owing to the small number of flowers, with which they were acquainted. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 489.

12. *ἡμέρων*, cultivated, bearing fruit. — *δένδρων* depends upon *ἔφτυεθῃ*. S. § 181. 2. — *ὅσα ἔστι τρωκτὰ ῥαῖα*, such as when ripe may be eaten raw, viz. apples, nuts, &c.

13. ΤΟΝ ΔΕ ΕΧΟΝΤΑ — ΚΑΤΑΘΥΕΙΝ. S. § 219. N. 7.

CHAPTER IV.

2. *Μοσσυνοίκων*, of the *Mossynæcians*, literally, *dwellers in wooden towers* (*μόσσυν*, a wooden tower, *οἰκίω*, to dwell). — *εἰς αἰτούς*. See N. on I. 3. § 5. — *πρόξενον*. The *proxenus* was a person, who officially watched over the interests of all persons coming from the state connected by hospitality. The office was very similar to that of a modern consul or minister-resident. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 491. — *ὅτι οὐ διήσοιεν* (3 pers. plur. fut. opt. of *διήμι*), that they would not permit the Greeks to pass through.

3. *αὐτοῖς* refers to the *Mossynæcians* who were hostile to the Greeks. — *οἱ ἐκ τοῦ ἐπέκεινα* (i. e. *ἐπ' ἐκείνα*, S. § 124. N.), they who dwell beyond these. — *ἐκίτους*, i. e. the more remote *Mossynæcians*. — *εἰ βούλοιντο*. Cf. N. on IV. 1. § 8.

5. διασωθῆναι πρὸς τὸν Ἑλλάδα, *to reach Greece in safety*. — οὔτοι refers to the hostile Mossynæcians.

7. Εἰ δὲ ἡμᾶς ἀφήσετε, *but if you send us away*, i. e. reject our proposal.

9. χρήσασθαι, sc. ἡμῖν elicited from the preceding ἡμῶν. — τι οἶοί τε ἔσθε, *in what will you be able*.

10. ὅτι here introduces a direct quotation. S. § 228. — ἐκ τοῦ ἐπὶ θάτερα (i. e. τὰ ἕτερα), *on the other side*.

11. Ἐπὶ τοῖτοις, *upon these conditions*. — μονόξυλα, *canoes*.

12. ὡςπερ οἱ χοροί, *as bands of dancers*. — ἀττιστοιχοῦντες ἀλλήλοισι, *drawn up in rows facing one another*. — γίββα — λευκῶν βοῶν δασέα, *shields made of the hides of white oxen with the hair on*. Cf. N. on I. 8. § 9; IV. 7. § 22.

13. πάχος . . . στρωματοδίσμον, *about the thickness of a linen sack, in which bed-clothes are packed*. These sacks were often made of leather. — κρώβυλον, *a tuft of hair drawn up from all sides of the head, and fastened in a bow at the top*. — σαγάρεις, *double-edged battle-axes*.

14. ἐν ῥυθμῷ, *in time*. ἐπιμαχώτατον, *very easy to be taken*.

15. τὸ ἀρρόταρον, "*castellum in celestissimo loco situm*." Krüg. — ὁ πόλεμος ἦν among the Mossynæcians. — οἱ γὰρ αἱ τοῦτ' ἔχοντες, *for those who, for the time being, were in possession of this*. Cf. N. on III. 2. § 31. — κοινὸν . . . πλεονεκτεῖν, *by seizing on what belonged to them in common, they* (i. e. the Mossynæcians hostile to the Greeks) *had obtained the ascendancy*.

18. τίως, *as yet*, i. e. up to the time designated by ἐπεὶ in the next clause. — ἐκδραμόντες τρίπονται αὐτοὺς, *sallying forth put them to flight*. The issue of this engagement was what might have been expected from so ill-concerted an attack.

17. τόμῳ τινί, *a certain measure*.

18. μάλ' ὄντες σιγνοί. The flight of so many Greeks rendered the defeat still more disgraceful.

19. τοῦ κακοῦ. S. § 186. 1. — γεγένηται. S. § 209. N. 4.

20. τῷ ὄντι, *in reality*. — καὶ ἡμᾶς ἀνάγκη, sc. πολεμίους εἶναι from the preceding clause. — ταῦτά, *the same things*. S. § 144. 3. — ἄπερ after ταῦτά may be rendered *as*. — ἤτερον . . . ἀπολείφονται, *they will be less disposed to leave our lines*. τάξιως here refers to the army drawn up in a regular order of battle.

21. καὶ ὅτε, *as when*. S. § 228. N. 3.

22. ἐπεὶ ἐκαλλιεργήσαντο, *when they had offered a sacrifice attended with favorable omens*. — κατὰ ταῦτά, *in the same order*, i. e. in columns. — ἵπολοιπομένους κ. τ. λ., *but a little behind the front*.

23. ἀνίσταλλοις, *attempted to drive back*. Cf. N. on I. 3. § 1.

24. *Τοῖς μὲν οὖν κ. τ. λ.* Buttman (§ 137. 4) cites this passage to exemplify the use of the imperfect alternately with the aorist, whenever the fact narrated is to be represented as having had some duration.

26. *φυλάττουσιν* is Brunck's emendation, of which Krüger says, "justo audacior est." It is however approved by Porson, Dindorf, and Bornemann. The common reading is *φυλάττοντα*, with which it is usual to supply *τὸ χωρίον*. The reading suggested by Brunck refers to what Pomp. Mela I. 19. says, that the Mossynæcians elect their king, and having closely confined him in a wooden tower, punish him for any misconduct by withholding his daily food. — *οἰδὲ οἱ*. Krüg. reads *οὐδὲ ὁ* referring to some inferior ruler, who was in the place first taken.

27. *θησαυροῖς*, store-rooms, cells. — *νενημέτων*, perf. pass. part. of *νέω*, to hear up. Cf. Butt. Irreg. Verbs, p. 180. — *σὺν τῇ καλάμῃ*. So we say, 'grain in the sheaf.'

29. *Κάρνα* — *τὰ πλατῆα οὐκ ἔχοντα διαφυὴν οὐδεμίαν*, i. e. *chestnuts*. — *Τούτῳ* refers to *κάρνα*, and is put in the singular by a kind of attraction with *σῖτω*. — *καὶ πλείστῳ σῖτῳ* = *as the most usual article of food*. — *κερασθεῖς*, being mixed, i. e. diluted with water.

30. *εἰς τὸ πρόσω*. See N. on I. 3. § 1.

31. *ἀναβωόντων . . . πόλεως*. *Credat Judæus Apella*.

32. *τῶν εἰδαιμόνων* = *τῶν πλουσιωτάτων*. — *οὐ πολλοῦ . . . εἶδαι*, almost equal in thickness and length = nearly as broad as they were long. — *ἑστιγμένους ἀνθήμιον*, marked (i. e. tattooed) with flowers. Such is the usual method of interpreting this passage. "Mihi vera videtur vulgaris interpretatio." Krüg. For the construction of *ἀνθήμιον*, see S. §§ 165. 1: 206. 3.

33. *ἑταίραις αἷς* by attraction for *ἑταίραις ἄς*. What a revolting picture is here furnished of a savage state of society.

34. *ἄπερ ἄν*. Supply from the context *ποιήσοιαν ἄνθρωποι*.

CHAPTER V.

2. *πολὺ ἦν πεδινωτέρα* than the country through which the Greeks had previously passed. — *ὀνηθῆναί τι*, might derive some advantage = might obtain some booty. *ὄνασθαι* is the more usual form. Cf. Butt. Irreg. Verbs, p. 189.

3. *ὅτι . . . πόλεμον*, that the gods by no means permitted the war. — *ἀποίκους* refers to *πολίτας* implied in *πόλιν*. Cf. N. on II 1. § 6.

4. *Μέχρις ἑταῦθα*, thus far. — *ἐπέλευσεν*, travelled on foot. — *ἐν Βαβυλῶνι*, i. e. in Babylonia. — *μάχης*. Cf. N. on II. 2. § 6. —

ἄχρι εἰς. So we have ἕστε ἐπὶ, IV. 5. § 6; μέχρις εἰς, VI. 4. § 26. — χρόνου πλήθος, *space of time*.

5. ἀγῶνας γυμνικούς. The persons who engaged in these *gymnic games*, were either entirely naked, or covered only with the short χιτῶν.

7. τε before πόλεως corresponds with καὶ in καὶ περὶ τῆς χώρας. — ἔφερον. Notice the change of subject from ἡ πόλις to οἱ πολῖται. — δεινός — λέγειν. See N. on II. 5. § 15.

8. τε after ἐπαινέσοντας is in correspondence with ἔπειτα δὲ in the next member. — συνηόθησομένους, *to congratulate you*. — διὰ πολλῶν — σισωσμένοι, *having been preserved through (=from) many, &c.* For the use of διὰ, cf. Tittmann on the Greek Prep., Bib. Repos. Vol. III. p. 50.

10. διὸ, for δὲ ὅ, *wherefore*. Butt. § 115. N. 5.

11. ἡμᾶς — ἐνλους = ἡμῶν ἐνλους. Mt. § 319.

12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν, *now we think that these things are unbecoming*. οὐκ ἀξιώω = ἀνάξιόν τι εἶναι φημι. Mt. § 608. 1. — φίλον ποιῆσθαι est sibi alicujus amicitiam conciliare, at φίλον ποιῆν est alteri alicujus amicitiam conciliare." Zeune.

13. ὑπὲρ, for, in behalf of. — ἀγαπῶντες, *contented*.

14. ἀνθ' ὧν. Cf. N. on I. 3. § 4. — τις — τούτων. See N. I. 4. § 8.

15. ὅπολων τινῶν ἡμῶν ἔτυχον, *what kind of men they found us to be*. Cf. Mt. § 328. 5.

16. Construct ἄν before ἐλθόντες with ἔχωμεν. — ἄν τε — ἄν τε, *whether — or*. — οὐχ ὕβρει, *not from wantonness*.

17. φοβερούς, *fearful to be encountered*.

18. τῶν ἐκείνων, *of those things which were theirs*. ἐκείνων depends upon τῶν. Cf. Mt. § 380. Obs. 2.

19. Κοτυωρίτας. It is usual to explain this accusative by *quod attinet ad, as it respects the Cotyrians*. But Matthiæ (§ 427. Obs. 3) regards such accusatives, as resulting from the interruption of the proposition by a parenthesis, after which it is resumed with a different construction. With this explanation, Born. in his note on this passage substantially concurs. Cf. Mt. § 631. 1. The best and most simple solution, however, is to regard Κοτυωρίτας as put in the accusative by attraction with its relative οὗς.

20. Ὅ δὲ λέγεις, *as to what you say*. Cf. Mt. 478. — ἀνίωγον. S. § 80. N. 3. — τὰ ταυτῶν δαπανῶντες, *being at their own charges*.

21. Οἱ δὲ ἄλλοι is in apposition with ἡμεῖς, the omitted subject of σκηνοῦμεν. — ὑπαίθριοι, *in the open air*.

22. Ἄ δὲ ἠπελήσας refers to what is detailed in § 12, supra. — φίλον ποιήσομεν. The difficulty suggested by the criticism of Zeune

(See N. on § 12, *supra*), may be avoided by constructing ἡμῶν with this clause. So Born. and Poppo. — τὸν Παφλαγόνα, i. e. Corylas, who at that time governed Paphlagonia. Cf. VI. 1. § 2.

24. τοῖς εἰρημένοις, sc. ὑπ' αὐτοῦ. — τοῖς ἐνθάδε, i. e. the Cotyrians.

25. ἐπιτήδεια, things of mutual interest, of advantage to both parties. — τὰ τε ἄλλα καὶ, especially, literally, among other things. Butt. § 150. p. 436.

CHAPTER VI.

1. πεζῆ, by land, opposed to κατὰ θάλατταν. — Ἐμπειροί, acquainted with. — ἱκανοὶ — παρασχεῖν, able to furnish.

2. Ἕλληνας ὄντας Ἕλλησι. Cf. S. § 232. Ἕλλησι depends upon εὖνους. — τοῖτω refers to τῷ . . . συμβουλεύειν, by being friendly to the Greeks and giving them the best advice.

3. ὅτι οὐχ . . . εἶποι, that he did not say, that they would make war (S. § 192. N. 2) upon the Greeks. — ἐξόν, while it was in their power. S. § 168. N. 2.

4. πολλά μοι κἀγαθὰ γένοιτο, may many good things be to me = may I be prospered. — αἴτη γὰρ . . . παρῆναι, "i. e. tanti momenti res agitur ut nunc potissimum illud ierὸν ἢ συμβολὴ cogitandum esse videatur." Krüg.

5. ἡμᾶς . . . πορῶειν, for we shall be under the necessity of furnishing you with ships. — ἦν — στέλλησθε, if you set out. For citations in proof of this sense of the passive στέλλομαι, see Carmichael Gr. Verbs, p. 264.

6. λεκτεῖα ἃ γινώσκω = δεῖ με λίγειν ἐκτεῖνα ἃ γινώσκω.

7. ἧ ἦ, than where. — τὰ κέρατα, the horns, i. e. the points or projections of the mountain. — κρατεῖν, to defend. — οἱ πάντες ἀνθρώποι, all the men everywhere, or as we say, all the men in the world. On the force of the article before πάντες, cf. Mt. § 266.

8. ἐπιτελαν. The Paphlagonians were distinguished for their skill in horsemanship, and for their excellent cavalry. On these plains, to which Hecatonymus refers, cavalry could act to great advantage. — μῆϊζον φρονεῖ, is too haughty to obey the summons of the king.

9. Θερμῶδοτα. On the banks of this river now called *Thermeh*, the Amazons were located by the poets. — ἄλλως τε καὶ, especially. — Ἰριον. This river is now called *Yeshil Irmak*. — Ἄλιον. The *Halys*, now called *Kizzil Irmak*, like the *Thermodon* and *Iris*, rises in the mountains of Armenia, and after flowing westerly a considerable distance, takes a north-easterly direction and empties into the Euxine.

— ὡς δ' αὐτως = ὡσαύτως δὲ. — ὁ Παρθένιος. The Greeks derive the name of this river, from the fondness of Diana to hunt along its banks.

10. οὐ χαλεπὴν, *not difficult merely*. So Cicero Arch. Poet. 4. 8, "qui se non opinari, sed scire," &c.

11. Οἱ δὲ οἶν. Cf. N. on I. 3. § 5.

12. οὕτω δ' ἔχει, *but it is thus*, i. e. on this condition. — εἰ δὲ . . . καταλείψασθαι (= καταλειφθήσασθαι. S. § 207. N. 6), *but if some of us are to be left behind*.

13. ἐν ἀνδραπόδων χώρᾳ, *in the situation of slaves* = we shall be reduced to servitude.

15. ἱκανούς, *skilful, well-disciplined*. — οὐκ ἄν ἀπ' ὀλίγων χρημάτων, *not at small expense* = *not without great expense*. — τσοαίτη δύναμις, *so great a force* as the one now there, viz., the Greek army. — αὐτῷ refers to Ξενοφῶντι, which is separated by intervening clauses from ἰδοίης upon which it depends. — πόλιν κατοικίσαντας, *having founded a city*. From the expression λαβόντας πόλιν, § 30, infra, it would seem that Xenophon had in mind the occupation and enlargement of some city then existing, perhaps Cotyora.

16. αὐτῶν refers to the Greek army, τοὺς περιουκούντας, to the Greeks living in Pontus.

17. ἐαντῷ is annexed to περιποιήσασθαι for the sake of emphasis. S. § 207. N. 3. The perfidy of Silanus arose, not from love of country or friends, but from a mean desire to display his wealth in Greece, in which he would have been disappointed, had the army remained on the shores of the Euxine.

18. θυόμενος Κύρῳ, i. e. offering sacrifice in the name of Cyrus.

19. τοῖς δὲ πολλοῖς, *to the greater part*. — ὅτι — ὅτι. This repetition results from the intervening clause. — κινδυνεύσει μείναι, *would be in danger of remaining* = it was to be feared that τσοαίτη δύναμις would remain. — βουλευέται γὰρ κ. τ. λ. Notice the change to the *oratio recta*.

20. ἀπόρους ὄντας — ἔχειν, *being at loss how to obtain*. — χώρας to which οἰκουμένης belongs, depends on ἐκλεξάμενοι. S. § 178. 2. — πλοῖα δὲ commences the apodosis.

21. αὐτὰ ταῦτα, i. e. the things reported by οἱ Ἱμπεροί. — ὅπως ἐκπλείσει. The future more commonly follows ὅπως. See Mt. § 519. p. 885.

22. προσέχειν (sc. τὸν νοῦν) μονῆ, *to think of staying*. — τινὰς θύεσθαι. The plural is used in order to give indirectness to the charge against Xenophon.

23. νομηνίας, *the new moon*, literally, *new month* (νέος, μῆν). The

Greeks began the month with the day, on the evening of which the new moon first appeared. Hence *ρουμηλια* was the name given to the first day of the month. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 175. — *Κυζικηρον*. The Cyzicene stater was a gold coin = 28 Attic drachmæ (= \$4. 926. See N. on I. 4. § 13) or 180 grains, although none of the existing coins of that name come up to this weight. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 896. — *ἰπάξει ἡμῖν*. Cf. N. on I. 1. § 4.

24. *διὰ τὸ ἐκεῖθεν εἶναι*, because I am from those parts.

25. *εἰ βουλομένη* is in apposition with *αὐτοῖς*.

26. *ὥστε ἐκπλεῖν*, on condition that the army sailed away. *ὥστε = ἐφ' ὧτε*.

27. *ἰδίᾳ*, privately. — *μὴ κοινούμενον τῇ στρατιᾷ*. This assertion by the negative of what is affirmed in *ἰδίᾳ*, makes Krüg. doubt the genuineness of these words. But the repetition of a sentiment in an affirmative and negative form, is often done for the sake of emphasis or perspicuity. Cf. Mt. § 636 (end).

28. *ἢ . . . πράγματος*, or in no respect whatever to touch the affair, as we say, to have nothing to do with the thing.

29. *τὸ μὲν μέγιστον*. Cf. N. on I. 3. § 10. — *ἄπειρον ὄντα*, sc. *τῶν ἰερῶν*.

30. *ἀφ' οὗ ἂν γένοιτο*, whence it might be—how it might be brought to pass. — *ἡμᾶς — τὸν μὲν βουλόμενον = ἡμῶν τὸν μὲν βουλόμενον*. Cf. N. on V. 5. § 11.

31. *ἄνδρας*, i. e. Timasion and Thorax. — *ἐνθα*, i. e. Greece.

32. *κατὰ μικρὰ*, in small bands. — *χαίροντες*. "Where *χαίρειν* signifies to escape with impunity, its participle is generally used." Vig. p. 110.

33. *τινα* is bracketed by Dind. in his lesser edition. "Ineptum *τινα* non dubitare ejicere." Krüg.

35. *τὰ δὲ χρήματα* limits *ὑπενομένοι ἦσαν*. S. § 167. — *τῆς μισθοφορίας* is put by Hutch. and Weiske, in dependence upon *τὰ χρήματα*, but Krüg. suspects, that it has crept into the text by way of explanation.

CHAPTER VII.

1. *ἀνιπύθοιτο*, received intelligence, as we familiarly say, *goes wind of what was going on* (*πρατόμενα*).

2. *σύλλογοι ἐγίγνοντο*, were collected in groups. *σίλλογοι* is used of seditious gatherings in which plans of action are discussed and

matured. Cf. Thucyd. III. 27. § 3. — κύκλοι συνίστατο, *were standing in circles*, the usual way in which persons group together to talk of real or supposed wrongs. — καὶ . . . ἦσαν, *and they excited* in Xenophon *great apprehension*. — ἀγορανόμους. The duties of these functionaries corresponded in some degree to those of the Roman *ædiles*. They had the inspection of the market, including the things sold there, (with the exception of corn, which was under the jurisdiction of the *σιτοφύλακες*,) with the care of all the temples, fountains, &c., in the immediate vicinity of the market place. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 24.

3. ἀγορὰν = ἐκκλησίαν.

4. ὅτι ἤλθον πρὸς αὐτὸν = *that they were the authors of the project* complained of by the soldiers.

5. μέλλω, *have it in mind*. Cf. Cyr. I. 4. § 16. — οὕτως . . . ἄξιον = *punish them as they deserve*.

6. τοῦτο limits ἐξαπατῆσαι (S. § 167), and refers to ὡς ἥλιος κ. τ. λ.

7. ὡς . . . Ἑλλάδα, *how favorable is the navigation* (i. e. the wind for sailing) *into Greece*.

8. Ἀλλὰ γὰρ . . . ἐμβιβῶ. The ellipsis may thus be supplied: *But it may be objected, that I can still deceive you, for, waiting a while, I shall cause you to embark when there is a calm — Οὐκοῦν, therefore*. Herm. ad Vig. p. 794 remarks: οὐκοῦν est ergo sine interrogatione; οὐκουν, 1. non ergo, 2. non sane, 3. nonne ergo? 4. nonne?

9. Ποιῶ δ' ὑμᾶς — ἦκειν, *but I will suppose you to have come* (S. § 209. N. 2). — καὶ δὴ καὶ, *grant that even*. “καὶ δὴ is employed in stating something for the sake of argument.” Vig. p. 198. XI. But Matthiæ (§ 510. 7) has cited examples, which show that this hypothetical power resides in the indicative. — ἢ οὕτω — βουλόμενος, *than by thus forming plans*.

10. Παρήμι, *I resign*. — ἀρχέτω. He seems to have Thorax in view.

11. Ἀλλὰ γὰρ. Cf. N. on III. 2. § 26. — ταῦτα refers to the charge against Xenophon spoken of, § 5, supra.

12. Ὄταν . . . ἴχητε, i. e. when you are satisfied in respect to these things. — ὅλον ἰποδείκνυσαι, *such as it foreshows itself*. S. § 205. N. 1.

13. ἀπελθεῖν. Dindorf reads ἀπῆλθον. But the construction, δοκοῦσι δέ μοι — ἀπῆλθον is so harsh, that it seems best, with Poppo and Krüger, to adopt ἀπελθεῖν as the true reading.

14. τομίζειν, sc. τοὺς ἐνοικοῦντας.

16. ἡμέρα γενομένη, *the day coming on*. — ἰσχυρῶν τόπων, i. e. the mountains. See § 13, supra.

17. ἡ. Supply *ἐν* from *ἐν τῇ ἡμέρᾳ*. The relative is found without the preposition, when it refers to a noun or pronoun, with which the proposition is joined. Cf. Mt. § 595. 4. — οἱπὼ ἀνηγγμένοι, *not yet having got under weigh*.

18. σφεῖς λέγειν, ἔφασαν — ἤθεσθαί τε αὐτοῖς. "I know no other example of this, (i. e. the personal pronoun in the nominative before the infinitive,) than the case where two infinitives with different subjects are dependent on the same verb, of which one only has the same subject with the first verb." Butt. § 142. 4. N. 3. — αὐτοῖς refers to τρεῖς ἄνδρας (§ 17), and is the subject of κελύειν, which verb is connected by καὶ to ἤθεσθαί τε καὶ μέλλειν, and depends upon ἔφασαν. Poppo however, suspects that αὐτοῖς stands for ἡμᾶς αὐτοῖς, i. e. the Greeks. — τοῖς τούτου δεομένους, *those who wish this*, i. e. to bury their slain.

19. ἔτιγον . . . Κερασούρτι, *happened to be still in Kerasus*.

21. Συγκαθήμενοι, *while we were sitting together* in consultation. Cf. Thucyd. V. 55. § 1.

22. ὡς ἂν . . . πρᾶγμα, *inasmuch as they had seen what took place among them*, i. e. the death of their countrymen spoken of § 19, supra. The idea is that they were frightened, because they had just witnessed a similar scene.

25. ἐπύγετο, "*was near drowning*." Belfour.

26. τοιαῦτα is in the predicate.

27. Xenophon now shows the sad effects, which would result from such insubordination. — τῶν πρὸς ἡμᾶς λόγων as ambassadors.

28. ἐν οὐδεμιᾷ χάρᾳ = *without authority*. — ἦν . . . ἐτέτετο, *if there be those, who will render him the obedience, which just now* (i. e. when the mob collected) *was given*.

29. ὑμῖν. S. § 197. Notes 1, 4. — διαπεπράσασιν. S. § 205. N. 3. — αὐθαίρετοι (αἰτός, αἰρίομαι), *self-chosen*.

30. ἀφικνεῖσθαι is the subject of εἶναι. — τούτους refers to νεκροῖς. Cf. N. on τοῦτο III. 2. § 20. — κηρυκίῳ, *the caduceus*, a staff or mace borne by heralds and ambassadors in the time of war. σὺν κηρυκίῳ = *a caduceator being sent*. Similar to this is our modern expression, 'to send under a flag of truce.'

31. Ἀλλὰ ἡμεῖς κ. τ. λ., *but we* (thinking that no one would willingly undertake the embassy) *have requested*, &c. — τὰ . . . σκηροῖν, and *endeavor to pitch his tent on strongly fortified and advantageous places*, i. e. take every precaution to defend himself against the violence of a mob.

32. ἡδέως, *with gladness* such as results from a hope of acceptance.

33. τὰ μέγιστα, *things of the greatest moment*, i. e. good faith to

wards heralds, a just regard for the rights of others, &c. — Οὐ δὲ δὴ. Dind., Born., and Pop., translate οὐ, *ubi*, referring to Greece. Cf. VI. 6. § 16. But Krüg. makes οὐ a pronoun referring to *ἐπαίνου*, and after Lion adopts the order: *τίς ἂν ἡμᾶς — ἐπαινίσειε τὸν ἐπαινοῦ οὐ πάντων οἰόμεθα τεύξεσθαι*. This is forced and unnatural. Render the passage: *being such* (i. e. so lawless), *who would bestow praise upon us, where* (i. e. in Greece) *we hope to be praised by all?*

CHAPTER VIII.

1. *δίλην ὑποσχεῖν, should be tried*. — χρόνον. S. § 187. 1. — ᾤφλε (2 aor. of ὀφλισκάνω) . . . μνᾶς, *was fined for negligently guarding the cargoes of the transport-ships* (V. 1. § 16) *the deficit, 20 minæ*. For the construction of τῆς φυλακῆς, which Krüg. rightly translates *secors custodia*, see S. § 187. 1. χρημάτων depends on φυλακῆς. τὸ μείωμα, with which μνᾶς is in apposition, follows ᾤφλε, and refers to the deficiency in the cargoes, resulting from the negligence of those, who kept guard over them. — ἄρχων of the ships (V. 3. § 1). — κατημέλει. Sturz supplies τῆς αρχῆς, in the sense of *munus, duty*. — φάσκοντες, *asserting*. On the use of φάσκω, cf. Butt. § 109. I. 2; Mt. § 215. 2.

2. *λίξαντα* has πού καὶ ἐπλήγη for its object. — τῷ ὄλεγε. Cf. IV. 4. § 11.

3. ὀφραίνεσθαι. This expression shows the extreme scarcity of the article. — οἷς . . . ἐγγίγνεσθαι, *who are said to be insensible to fatigue, on account of their viciousness*. Xenophon means to say, that if unmoved by the dreadful sufferings of the soldiers, he was abusive and insolent, he must have evinced a viciousness unsurpassed by that of the ass, which no amount of labor could subdue. — μεθύων παρήρησα; *did I abuse you when I was intoxicated?* This does not imply that Xenophon was ever guilty of drunkenness, any more than the previous interrogatory proves him to have been addicted to pæderasty.

5. εἰ ὀπλιτεύου = εἰ εἶη ὀπλίτης.

6. Ἦ . . . ἀπάγων; *are you the man, who was carrying a sick person?*

7. καὶ γὰρ ἄξιον, *for now it is worth while*.

8. κατελείπετο, *was on the point of being left behind*. S. § 210. N. 1. — τοσοῦτον = τοσοῦτον μόνον.

9. Συνίφη, *assented to*. — προῦπεμψα by crasis for προέπεμψα.

10. Ὅπως γε βούλεται is a phrase of indifference = *just as he*

pleases. — Ἐνταῦθα . . . λέγεις = it is true, as you say, that then I struck you. — εἰδοῦναι, *to appear like one who knew*.

11. ἥττον τι ἀπέθανεν, literally, *did he any the less die*, i. e. nothing was gained by this trouble, since after all the man died.

12. ὀλίγας, sc. πληγὰς, *few blows*, i. e. less than he deserved.

13. ὅσοις . . . ἦρκει, *as many as were content to be saved*. — ἰόντων καὶ μαχομένων. Matthiæ (§ 556. Obs. 3) refers these participles to ἰμάς, the change of case resulting from a kind of *anacoluthon*. Perhaps it is better to regard them as *gen. absolutes*, thrown in for the sake of giving emphasis to the thought. Cf. Mt. § 561. — ἐποιούμεν. S. § 210. N. 2. — ἀπωλόμεθα. The aorist here confines the result to a single case = (each time that we did thus) *we should have all been destroyed*. See Mt. § 508. b (end).

14. καθεζόμενος σιχρὸν χρόνον, *having sat a considerable time*. On this aoristic use of καθεζόμενος, cf. Butt. § 144. p. 277; also Butt. Irreg. Verbs, p. 130. — κατεμάθοι ἀναστάς μόλις *I perceived that I could scarcely rise*. When the participle, after verbs of knowing, hearing, seeing, &c., has the same subject as that of the verb, it is put in the nominative (Butt. § 144. 4; Mt. § 548); and if it denotes an action, coinciding in time with the finite verb and completed along with it, the participle is in the same tense. Mt. § 559. p. 975.

15. ὑγρότητα, *suppleness, flexibility* of the limbs. — τὸ δὲ καθῆσθαι . . . δακτύλους, *but I saw, that sitting down and remaining still, produced congealment of the blood and rotting off of the toes*.

17. Καὶ γὰρ οἶν. Cf. N. on I. 9. § 8. — παρὰ τὸ δίκαιον, *contrary to what is just, unjustly*. — τί μέγα . . . λαμβάνει, *what injury so great could they have suffered, as that they could hope to obtain satisfaction for it?* — ἀπλοῦς, *simple, ingenuous*, when used of an oration is opposed διπλοῦς, *double, artificial, ambiguous*.

19. ἐν εὐδίᾳ (εὐ, Διός), *in fine weather* = free from perils and hardships.

20. θάλαττα μεγάλη (= magnum mare, Lucret. II. 554), *a high sea, swelling waves*. — πείματος μόνου = the last departure from duty. — πρῶφεύς. This officer who was next in rank to the helmsman, commanded in the prow, and had the oversight of the rowers. — κυβερνήτης. He had the chief management of the ship, and sat as helmsman, on an elevated seat in the stern. — ἐν τῷ τοιοῦτῳ, *at such a time*. For the use of the article, see Mt. § 265. 7.

21. ἔχοντες ἐξῆς οὐ ψήφους, i. e. not being restricted to the mere declaration of opinion, but having ample means to punish Xenophon for ill-timed or excessive severity.

22. ἐξουσίαν, *license*. ἰβρίζειν τῶντες αἰτούς, *by permitting them*

to be insolent. — τοὺς αὐτοὺς . . . ἰβριστοτάτους, you will find that the same persons, who were then most remiss, are now the most insolent.

23. διεμάχετο . . . φέρειν, refused to carry his shield under pretence of sickness. For the construction of διεμάχετο — μὴ φέρειν, cf. N. on I. 3. § 2 (beginning). — ἀποδέδυκεν, he has stripped, i. e. plundered.

24. τοῦτον . . . ποιῶσι, you will treat him contrary (τὰναντία. S. § 186. N. 2) to the manner, in which they treat dogs. — διδάσαι, pres. 3 pers. plur. of δίδημι (a poetic form of δέω), as τιθάσαι is formed from τίθημι (S. § 117. N. 2). Carmichael *sub hac voce* quotes Porson's remark: "the Attic bee (i. e. Xenophon) does not dislike words and phrases both poetic and Doric, of which no trace is found in other Attic writers, when they give elegance and vigor to his style."

25. ἀπηχθόμεν. The aorist is here used for the perfect tense. Cf. S. § 212. N. 1. — μίμνησθε. S. § 209. N. 4. — εἰ δέ . . . ἐπεκούρησα, but if I protected any one from the storm. Mt. § 411. 5.

26. πείριεγένετο, he was superior to his accusers, i. e. he was honorably acquitted.

BOOK VI.

CHAPTER I.

4. κατακείμενοι after the Oriental manner. — σιβάσιν, couches made of grass, straw, or leaves. — ἐκ κερατίνων ποτηρίων, out of cups of horn.

5. σπονδαί, libations. The Greeks at feasts, before drinking made a libation to the good spirit (ἀγαθοῦ δαίμονος) of unmixed wine, of which each guest drank a little. This ceremony was accompanied with the singing of the pæan and the music of flutes. Afterwards mixed (i. e. diluted) wine was brought in, and with the first cup the guests drank to Διὸς Σωτῆρος. After the σπονδαί were made, the δεῖπνον, dinner, closed, and at the introduction of the dessert (δεύτεραι τραπέζαι) the συμπόσιον commenced. At the symposia, music and dancing with various other amusements were introduced, and sprightly conversation, sallies of wit, and the discussion of the subjects of the day enlivened and gave interest to the entertainment. Cf. Smith's Dict. pp. 321, 832, 926. — πρὸς αὐλόν = to the music of the flute. πεπληγμένοι, to have been killed. — τεχνικῶς πως, by some kind of trick.

6. ἀνέκραγον. They thought the man was really slain. — Σιτάλκαν, i. e. a song in which were sung the praises of Sitalcas, one of their kings, celebrated for his goodness. — ἐξέφερον ὡς τεθνηκότα, bore him forth for burial, as if he were dead.

7. καρπαίον, καρπαία, a mimetic dance. S. § 164.

8. σπείρει καὶ ζευγηλατεῖ. This was done in pantomime. — ληστής, i. e. a pretended robber. — ἐν ἑνθμῷ πρὸς τὸν αὐλόν, rhytmically to the flute, i. e. in time with the music of the flute. — τῷ χεῖρι. S. § 137. N. 1.

9. καὶ τοτὲ — τοτὲ δὲ, at one time — at another. — ὡς δι' ὀπίσθησιν, as if two were opposed to him. — ἰξικυβλοτα, threw himself head foremost, i. e. he performed a kind of somerset.

10. Περσικόν, ἢ δρχημα, a Persian dance, which, from the genu-

flexions with which it was performed, was called *δουλασμα*. Cf. Cyr VIII. 4. § 12.

11. *προσόδοις*, *solemn thanksgivings*, when pæans were sung to Apollo and the other gods.

12. *Πυρρικήν*. The movements of this war-dance were very light and rapid. Hence the name of the Pyrrhic foot (υυ). In the Doric states, where its origin is to be traced, it served as a preparation for war, but at Athens and other of the non-Doric cities, it was merely mimetic to entertain company. It was introduced to the public games at Rome by Julius Cæsar.

13. *αἰ τρεψάμεναι*. A sportive exaggeration of what is narrated, l. 10. § 3.

15. *Ἀρμήνην*, now called Ak-Liman, i. e. the White Harbor. — *μεδίμνους*. The *medimnus* was the principal dry-measure of the Greeks, and contained 11 galls. 7.1456 pints. — *κεράμια*. This was a liquid-measure containing 5 galls. 7.577 pints. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 616.

18. *πικώσης*, sc. *γνώμης*, *the prevailing opinion*, i. e. the will of the majority.

20. *πῆ μὲν* corresponds with *ὅποτε δ' αὖ*, § 21, infra. Cf. N. on III. 1. § 12. — *νομίζω*, *when he reflected*. — *τυχόν*, *perchance, possibly*. S. § 168. N. 2.

21. *αὐτοκράτορα γενέσθαι ἀρχοντα*, *to be commander-in-chief*. — *τὴν προειργασμένην δόξαν*, *the glory which he had previously obtained*, in conducting the retreat of the army.

22. *δύο ἱερεῖα*. Zeune remarks, that two or more victims were brought to the altar, so that if auspicious omens did not attend the sacrifice of the first, another might be slain.

23. *δεξιόν*. "When the Greeks were seeking omens from the flight of birds, they stood with the face to the north. Hence the favorable quarter of the heavens was on their right. The Romans on the contrary, when taking auguries of this sort, looked towards the south, and therefore the propitious region of the heavens was on their left. This will account for the apparent disagreement in the writings of the two people, the Roman omen on the left being fortunate, which to the Greek would have been unlucky, and *vice versa*. As it respects the kind of omens, sometimes the mere appearance of a bird was deemed sufficient (especially if it appeared to a traveller on his road); thus the Athenians always considered the appearance of an owl as a lucky sign; hence the proverb, *γλαυξ ἔπταται*, *the owl is out* = we shall have good luck." Smith's Dict. Gr. and Rom. Antiq. p. 348. — *ὅτι μάγας μὲν οὐκ ἔστιν* is conformed to *ἔλεγαν*, the construction

suited to ὤσπερ being μέγαν μὲν οἰωνόν. — μέγας, i. e. portending great things. — οὐκ ἰδιωτικὸς. The omen was to a person of official dignity, inasmuch as the eagle was the bird of Zeus. — ἐπιπνοός, portentous of great toil. — χρηματιστικόν, relating to an increase of wealth. — μάλλον, sc. ἢ καθήμενον, rather than while in a sitting posture.

25. προεβάλλοντο αὐτόν, they proposed him (i. e. Xenophon).

26. εἴπερ ἄνθρωπός εἰμι = since I have all the feelings of a man, in respect to an appointment so honorable. — ἐμοὶ . . . τοῦτο, nor furthermore do I think it at all safe for me.

28. πέρα, beyond is here taken absolutely (Butt. Lexil. No. 91), somewhat in the sense of ἵπερ τὸ μέτρον. — ἄκυρον, without authority = null and void.

29. εἴ τινα. He seems to refer to Chirisophus, and therefore, in order to give no offence, employs ἀχθόμενον instead of στασιάζοντα.

31. πλείονος ἰδέον, there was need of a more cogent reason, viz., that drawn from the will of the gods. — ὀμνύω . . . πάσας. The same formula of swearing is found, VII. 6. § 18; Cyr. VI. 4. § 6. So Demosth. de Cor., τοῖς θεοῖς εἶχομαι πᾶσι καὶ πάσαις. — ἢ μὴν confirms the oath. — ἐμοὶ before ἵποσπῆναι limits βέλτιον. — ὥστε . . . γνῶνται = διαφανῶς, § 24. — ἰδιώτην signifies in this place, one who is unskilled in the science of divination.

32. οἷδ' ἄν ἔγωγε ἵστασάζον. A similar protestation to the one made by Xenophon, § 29. — Ξενοφῶντα . . . ἐλόμενοι, yet, said he, you have done a favor to Xenophon by not choosing him. What is here said shows, that the worst fears of Xenophon would have been realized, had he accepted the command offered to him. — καὶ μάλα . . . σιγάζοντος, and that too in spite of my efforts to silence him. — Ὁ δέ, i. e. Dexippus. — αὐτόν refers to Xenophon.

CHAPTER II.

δ. ἐπὶ τὸν Κέρβερον — καταβῆναι. "Male vertit Hutchinsonus ad Cerberum descendisse, quod esset, πρὸς Κέρβερον. Verte ad Cerberum petendum descendisse." Porson.

4. Θαυμάζω — τῶν στρατηγῶν. The genitive in this case, shows in whom a certain quality is found, which quality is contained in the proposition beginning with ὅτι οὐ. I wonder at the generals = I wonder at this (i. e. ὅτι . . . σιτηρέσιον) in the generals. Cf. Mt. § 317. Obs.; S. § 162.

5. Ἄλλος . . . μυρίους, another said, 'not less than ten thousand.'

The ellipsis of *ἐκέλευσε αἰτεῖν* gives life to the passage. — *ἡμῶν καθήμενων*, while we are sitting here in consultation.

6. *προὐβάλλοντο*, they began to nominate. — *Οἱ δ' ἰσχυρῶς ἀπέμαχοντο*, but they wholly declined the service.

8. *τὴν ἀγορὰν*, the market, i. e. provisions sold in the market.

9. *διαφθερίζειν τὴν πρᾶξιν* follows *ἤτιῶντο*, as the genitive denoting the crime. S. § 183. 1.

10. *Ἔνα Ἀθηναῖον*. They considered Xenophon as the real leader, although Chirisophus had been chosen to the office. — *τὸ δ' . . . εἶναι*, but that the rest of the army was nothing comparatively. — *καὶ ἦν δὲ κ. τ. λ.* An explanatory clause thrown in by the historian.

14. *αὐτοὶ* refers to Chirisophus and Neon. — *διὰ ταῦτα*, i. e. for the reasons just mentioned. — *τοῖς γεγενημένοις*, i. e. his loss of the chief command, and the desertion of his soldiers.

15. *ἔτι μὲν*, for some time. — *παραμένοντας* refers to the third division of the army, spoken of in the following section.

17. *κατὰ μέσον πῶς τῆς Θράκης*, about the middle of Thrace.

CHAPTER III.

1. "Ὀν μὲν οὖν κ. τ. λ. Schneid., Krüg., and some others, make this exordium to commence the sixth book. It is omitted in the Eton MSS., and bracketed by Dind., Born., and Poppo.

2. *Οἱ μὲν Ἀρχάδες*, i. e. the division which followed Lycon and Callimachus, and were now led by ten generals. — *τὸ αὐτοῦ λάχος*, his own division (literally, lot, portion), consisting of 450 men.

3. *Συμβάλλοντο δὲ καὶ λόφον*, they agreed upon a hill.

4. *τὸ συγκείμενον*, sc. *χωρῶν*, the place of rendezvous.

5. *τέως*, i. e. until they came to the ravine. — *τρέπονται*, sc. of *Θράκες*. — *ἀποκτινύουσι*, 3 pers. plur. pres. of *ἀποκτινύμι*. S. § 117. N. 2. — *λόχου* limits *στρατιώτας* understood, with which *ὄκτω μόνους* agrees.

6. *αἱ πλείονες συνέβησαν*, the numbers were continually increasing.

7. *οἱ δὲ* refers to the Thracians. — *ἔπλοιν*, sc. of *Ἕλληνες*.

8. *τῶν μὲν* refers to the Greeks, *τῶν δὲ*, to the Thracians. — *τελευτῶντες*, at last.

9. *τὰ μὲν ἄλλα*, i. e. the other conditions of the treaty. — *οὐκ ἰδύσασα*, were unwilling to give, "usu in hoc verbo frequentissimo." Krüg. — *ἐν τούτῳ ἵχεται*, in this thing the treaty hung, i. e. the agreement respecting the giving of hostages put a stop to the treaty.

10. *Ξινοφῶντι* — πορευομένη, *while Xenophon was marching*. Cf Butt. § 145. 5; Mt. § 562. 2.

12. *εἰ ἐκείνοι*. The common reading is *εἰ καὶ ἐκείνοι ἀπολοῦνται*, also *if they perish*, a sense not unsuited to the context.

14. *στρατοπεδευόμεθα*. S. § 215. 1. — *καιρὸς* refers to time, i. e. *time for supper*. Some refer it to a place suitable for pitching a camp, and at a convenient distance from the enemy. Weiske thinks that reference is had to a due amount of exercise, so that the army might partake of their repast before becoming greatly fatigued.

15. This section is parenthetical. — *εἰς τὰ πλάγια*, i. e. the parts lateral to their march. — *καλεῖν* in order that these numerous fires might strike the Thracians with terror. Cf. § 19, infra.

16. *Χρυσόπολιν*, *Chrysopolis*, now Scútari, the Asiatic suburb of Constantinople, on the eastern shore of the mouth of the Bosphorus.

17. *κάκιόν ἐστι διακινδυνεύειν*, *it is more hazardous to encounter danger*. — *εἰς ταὐτὸν ἐλθόντας*, *having come into the same place* = having united our forces. — *κοινηῇ . . . ἔχουσιν*, *to make common cause in effecting our safety*. *ἔχουσιν* with the genitive signifies, *to cleave to, to keep hold of*. Cf. Mt. § 330. 6; S. § 179. 1. — *παρασκευασαμένους τὴν γνώμην*, *having come to the determination*. — *ὡς νῦν* — *ἴστιν*, *that now is the time*.

18. *τοὺς μεγαληγορήσαντας ὡς πλεον φοροῦντας*, *those who boasted of having wisdom superior to us*. — *ταπεινώσαι*, *to humble*. This beautiful sentiment reminds us of a letter of the Sultan Barsebai, quoted by Stocker (N. on Herod. VII. 10. § 5) from De Sacy's *Chrestom. Arab.* "These are the words of the Most High: 'How many times has it not happened by divine permission, that a small troop has vanquished a numerous army!'" — *ἀπὸ τῶν θεῶν ἀρχομένους* = beginning every enterprise by asking counsel of the gods.

19. *ἐφ' ὅσον καλῶς εἶχεν*, *as far as it was proper*. — *ἐπιπαριόρτες*, *going up*. Cf. Thucyd. V. 10. § 8, with Bloomfield's note. — *ἡ στρατιὰ* = *οἱ ὀπίσται*, by its opposition to the preceding *οἱ πελτασταί*.

22. *ἐλάνθανον . . . γινόμενοι*, *found themselves unawares upon the hill*. — *ἐπολιορκοῦντο* has the force of the pluperfect.

23. *τῶν καταλελειμένων*, i. e. the old men and women, spoken of in the preceding section.

24. *κατὰ . . . ὁδόν*, *in the way leading to Calpe*. — *ἄφικοντο εἰς τὸ αὐτὸ*, i. e. *συνέμιξαν ἀλλήλοις*. Krüg.

25. *τοῦτο*, i. e. an attack upon them by night.

26. *τὰ παρ' ἡμῖν*, *our situation*.

CHAPTER IV.

1. τῆ ἐν τῆ Ἀσία. The Thracians had long before this crossed over on the Asiatic side of the Bosphorus, and spread themselves in the fertile plains of Mysia and Phrygia.

2. Καὶ τριήρει . . . πλοῦς. The idea is, that the distance from Byzantium to Heraclea, could only be rowed by a galley in one of the longest days. ἡμέρας πλοῦς is like our expression, 'a day's sail.' — ἐκπίπτοντας, being shipwrecked.

3. ἐν τῇ θαλάττῃ προκειμένον, extended into the sea = a promontory. — τὸ μὲν — καθῆκον, ὁ δὲ αὐχὴν, and τὸ δ' ἐντός — χωρίον are in apposition with προκειμένον χωρίον, as parts subjoined to a whole. Mt. § 432. 3. ἐστί, however, may be supplied after these nominatives. — αὐχὴν, neck of land. The foundation of this metaphor is obvious. — ἐντός τοῦ αὐχένος = comprised within the limits of the promontory.

7. εἰς δὲ . . . γενόμενον. The usual interpretation, and one which is adopted by Weiske, Zeune, Born., Pop., and Krüg., is "in loco qui facile futurus fuisset oppidum."

8. ἐπὶ ταύτην τὴν μισθοφορὰν = for the sake of hire merely. The demonstrative pronoun here expresses emphasis. Cf. Mt. § 472. b. — οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα. The text is so obscure, and the efforts of distinguished critics have proved so fruitless, in restoring what may be deemed the true reading, that I shall only adduce Bornemann's solution, which on the whole seems preferable, viz., to reject ἄνδρας from the text and read, οἱ μὲν καὶ ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, some bringing their fortunes with them, and others having already spent theirs. — τοῖτων ἕτεροι, others of these. Krüger regards ἕτεροι as here implying comparison, others than these. Cf. Mt. § 366. d; S. § 186. 2. — πολλὰ καὶ ἀγαθὰ πρᾶττειν = had amassed great fortunes.

9. συνοδοῦ depends upon ἰστίρα. S. § 186. 1. — τοῖς νεκροῖς i. e. those who had been slain by the Thracians. — καὶ οὐχ οἶον κ. τ. λ. Decomposition had so far progressed, that the bodies could not be removed from the place. — ἔθαψαν . . . κάλλιστα, they buried with all the honors their circumstances would permit. ἐκ τῶν ἰπαρχόντων, according to their means. Cf. ἐκ τῶν δυνατῶν, IV. 2. § 23.

11. κατὰ χώραν . . . στράτευμα, that the army should resume the same order, which it had before the defection of the Arcadians.

12. Ἦδη, immediately. — Ἡμεῖς, i. e. the generals. — εἴ ποτε ἕλλοιτε, if ever at any other time you were prepared to fight.

13. *μισθωσάμενος, having hired.* “*μισθῶν, I let out, μισθοῦμαι τι, I cause to let out to myself, i. e. I hire.*” Butt. § 135. 8.

16. *εἰς τρίς, as many as three times.* Cf. Vig. p. 226. XIV. — *ἃ ἔχοντες ἦλθον, which they had when they came.*

18. *ὡς . . . ὅτι.* Matthiæ (§ 539. 2) cites this passage as illustrative of his remark, that “sometimes the construction of a proposition, which properly is independent, is connected with a parenthesis,” ὅτι here depending upon *ἤκουσα*. Poppo and Krüger, however, find here two modes of construction combined in one proposition, the writer proceeding with ὅτι, as though he had not commenced with ὡς. Cf. Mt. § 632.

19. *μη . . . ἱερῶν, since the sacrifices were not propitious.*

20. *σχεδόν . . . στρατιά, almost all the army.* — *διὰ . . . πᾶσιν, because it concerned all.*

21. *ἴσως . . . ἡμῖν, perhaps the victims may be favorable to us.* Cf. Thucyd. V. 54. § 2.

22. *προθυμῆσθαι εἶ τι ἐν τούτῳ εἶη.* Of the various solutions given to this troublesome passage, that seems most satisfactory, which supplies *σκοπεῖν* before *εἶ* (Mt. § 526), and refers *τούτῳ* to *τῷ θύματι* understood from *ἐθύοντο*: *to pay close attention to the circumstances attending this sacrifice.*

24. *οὐ μείον πεντακοσίου.* Bornemann, following the common reading, inserts *ἢ* after *μείον*. For its omission, cf. Mt. § 455. *Obs.* 4.

25. *τριακόσια.* Krüger edits *πεντήκοντα*, on the ground that *τριακόσια* would make the number too small. But it should be remembered that prompt assistance was needed, and hence the young and active were selected for the relief-party.

CHAPTER V.

2. *ἐπεξόδια, sc. ἱερά.* This sacrifice was offered by generals before setting out on an expedition, in order to ascertain from the accompanying signs, whether the enterprise would be successful or not.

4. *Ἐπεὶ δ' . . . αὐτοῖς, when the captains and soldiers of Neos had left* (Weiske, *vellent relinquere*, but Born. more correctly, *reliquissent*) *them, i. e. Neon and τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα.*

7. *Ἐξω τῶν κωμῶν, outside of the villages* so as not to be molested by the enemy. — *ἑντὸς τῆς φάλαγγος, within the phalanx.* No parties were permitted to leave the lines for the sake of plunder.

9. *λόχοις φίλακας, companies of reserve.* — *οἱ πολέμιοι . . . ἀκεραλοὺς, the enemy, when thrown into disorder* by the main body of the Greeks, *may meet these bodies of reserve being in good order and vigorous.*

ἀνερατους, literally, *not having mixed* with the combatants; hence *fresh, vigorous* for action.

10. ὡς μὴ ἰσθῆκωμεν, *so that we may not be standing still*, which would appear to the enemy the result of fear.

13. ὃ τι . . . πορεύων, *what it was which stopoed the march*. S. § 140. 3.

14. οὐδένα . . . ἐθειλούσιον, *have never led you into unnecessary* (literally, *voluntary*) *danger*. προξενέω, *to be the πρόξενος of one, to introduce one to another*, as a πρόξενος would, the citizen of a state connected by hospitality; hence tropically, *to lead one into a place or situation*. As parallel to κίνδυνον ἐθειλούσιον, cf. ἐκουσίων κινδύνων, Thucyd. VII. 8. § 3; ἀθαιρέτους κινδύνους, VIII. 27. § 3. There are some, however, who prefer to join ἐθειλούσιον to the preceding με. — οὐ γὰρ . . . ἀνδρείότητα, *for I see you in no want of glory as it relates to bravery*, i. e. glory resulting from bravery.

16. μεταβαλλομένους, sc. τὰ ὄπλα, *with weapons turned away* (literally *changed*) = with the back to the enemy.

18. Τὸ δὲ . . . ἀξίον; *since we must fight, is it not an advantage worth seizing upon, to cross over and place a valley in our rear?* The subject of this sentence is τὸ — ποιήσασθαι. — εὔπορα. Some of the greatest masters in the science of war, have laid it down as a rule, to leave open to the enemy a way of retreat, in order that they may not fight with the bravery of despair.

19. τῶν ἄλλων ὧν διαπεπορεύεθα χωρῶν by attraction for τῶν ἄλλων χωρῶν ἃ διαπεπορεύεθα.

20. θρηψόμεθα, fut. mid. *shall support ourselves*.

21. οἰωνοὶ αἰετοὶ refers to the eagle spoken of, § 2, supra. — Ἴωμεν ἐπὶ τοὺς ἄνδρας. The asyndeton gives life and force to the exhortation.

22. ἧ . . . ὧν, *in whatever part of the valley each one happened to be*. — τὴν γέφυραν. This shows that the ράπος was a marshy valley, or that in certain seasons of the year, water flowed through it, as in a χαράδρα. Some think that γέφυραν in this passage means nothing more than a *narrow way*. — ἐξεμυρῶντο, *they defiled*.

25. δρόμῳ διώκειν, *to go running*. The transitive sense of διώκειν is the more usual one. Cf. Butt. Lexil. No. 40. p. 232.

29. ἀπίθανον δ' ὀλέγοι refers to the enemy.

CHAPTER VI.

2. *ελάμβανον οἱ ἐξιόντες*, i. e. the plunder belonged to those who took it. Schneider added the article, which is retained in the best editions.

3. *κατήγον*, sc. *τὰς ναῦς*, brought their ships into port.

5. *τινὲς οἰχόμενοι ἄλλοι ἄλλη*. The readings of the MSS. are various. The text is Dindorf's, which Poppo approves, and which differs only from Schneider's reading in the substitution of ἄλλοι for ἄλλος. Born. proposes *τινὲς οἰχόμενοι ἄλλοσε*, which gives no suitable sense to the passage. The conjecture of Krüg. is worthy of consideration, that *καὶ* should be placed after *οἰχόμενοι*, making ἄλλοι εἰς τὸ ὄρος refer to a party, who had gone to the mountain (VI. 4. § 5) for wood, there being no villages whence plunder could be taken. — *εἰλήφεσαν* refers to *ἐπὶ λειαν τινὲς οἰχόμενοι*, who it seems had straggled away from the main body, and fallen in with large flocks of sheep pastured upon the mountains.

7. *περιτυχὼν*, falling in with. — *ἀνακαλοῦντες τὸν προδότην*, crying, the traitor! The article implies that Dexippus was the one, to whom of all others the epithet *προδότης* belonged. Cf. Mt. § 268, p. 470; S. § 139. N. 2.

8. *ταῦτα γενέσθαι* is an adnominal genitive after *αἵτιον*. For the omission of the article, cf. Mt. § 542. b.

9. *ἀχθισθεὶς* being chagrined.

10. *τὸν ἄρξαντα βάλλειν*, i. e. the ringleader of those, who attempted to strike Dexippus.

11. *διὰ τελους* = *διὰ παντός*, continually, during the whole time of the expedition. — *ἐξ οὗ*, i. e. on account of his friendship for Xenophon. — *παρ' ὀλιγον*, of little account. — *φαῦλον*, small, trifling.

13. *οἶτος*, Cleander, who was then harmostes of Byzantium. Cf. VI. 4. § 18. — *ἀνόμους*, lawless, i. e. not subject to law, as bandits, robbers, &c. — *οὗτος ὁ λόγος*, this report concerning our lawlessness.

15. *ἐγὼ μὲν οὖν* is repeated in this sentence, in consequence of the parenthesis commencing with *καὶ γὰρ ἀκούω*. — *ὑμᾶς τῆς αἰτίας*. S. § 180. 2. — *καταδικάζω ἱμαντοῦ*. S. § 183. R. 2. — *τῆς ἐσχάτης δίκης*, i. e. death.

18. *μὴ ἐπιδῶτέ* — *πολεμεῖτε*. In prohibitions or entreaties, the aorist subjunctive or present imperative follows *μὴ*, according as the action is to be expressed as momentary or continued. Cf. Butt. § 148. 3; Mt. § 511. 3; S. §§ 215. 5: 218. 2.

22. ἰφ' ᾧ τε, *for the purpose of*. — Δειξίππον. The repetition of his name gives emphasis to the treachery charged upon him in ἀποδράντα and προδόντα.

23. τὸ ἐπὶ τούτῳ, *as far as it depended upon him*. — ἀπολώλαμεν "aliquanto vividius est quam si dixisse ἀπωλόμεθα ἄν." Krüg. — "Ἦκουε γὰρ, ὡς περ ἡμεῖς κ. τ. λ. It appears that the first definite information respecting these impassable rivers, was received by the Greeks at Cotyora (V. 6. § 9), after Dexippus had deserted. Reference in this place is therefore doubtless had, to some general report of the difficulties attending a journey by land, made to the Greeks while they lay at Trebizond.

24. Τοῦτον . . . ἀπειλόμην, *from a fellow of such a character I rescued the man*. Cf. N. on III. 1. § 30.

27. εἰ καὶ may be rendered *although*, when as here the apodosis is negative.

28. ἴνα . . . μηδεὶς, *that no one might noise it abroad*. — τοῖς λησταῖς refers to the party who had taken the πρόβατα (§ 5, supra), and wished through the aid of Dexippus to keep them as private booty.

30. Δρακόντιον. The same who presided over the games, IV. 8. § 25. The reader cannot but sympathize with the army in the interest which they felt for Agasias, than whom, to no captain were they more indebted for the retreat, which they had so successfully and gloriously made.

34. τὸ Σιῶ, i. e. Castor and Pollux. — ἀντίοι — ἤ, *other than, different from*.

36. ἀλλὰ, *well then*. — ἐκεῖσε, i. e. at Byzantium.

BOOK VII.

CHAPTER I.

8. εἰ δὲ μὴ, *otherwise*. Cf. N. on IV. 3. § 6. — οὐ ταχὺ ἐξέρπει, *is slowly creeping out*. This shows the reluctance with which the army left the town.

11. ὅτι . . . αἰτιάσεται, *that he should blame himself* for the consequences. The threat is designedly ambiguous.

13. Κυρίσκος. "Haud dubie Laco qui in Chersoneso bellum cum Thracibus gessit." Zeune.

17. τὴν χηλὴν (literally, *the claw*) here signifies the projecting stone work, which protected the walls next to the sea from the force of the waves. By clambering up this mole, the soldiers were enabled to scale the walls and enter the city.

19. ἔνδον, i. e. within their houses. So Weiske.

20. Καλκηδόνος, now Cadiqua (Καδικοῖον) opposite Constantinople, on the northern shore of the Marmora.

22. Ἀλλ' εὖ τε λέγετε. By apparently acceding to the wishes of the army, Xenophon succeeded in restoring order, and prevented the soldiers from committing those excesses, which in the end would have proved fatal to their best interests.

25. ἦν . . . χαριζώμεθα, *but if we should indulge our wrath*, i. e. give scope to our desires for vengeance. — τὴν οὐδὲν αἰτίαν, *in no respect to blame*. — ἃ ἔσται ἐντεῖθεν=*what will be the consequences*.

27. ἐν τῇ πόλει, i. e. ἐν τῇ ἀκροπόλει. Cf. Thucyd. II. 24. — ἔχοντες, *having charge of*, i. e. the cities here spoken of, committed themselves to the patronage and guardianship of the Athenians.

30. τοῖς τῶν Ἑλλήνων . . . τυγχάνειν, *by persuading the masters of the Greeks* (i. e. the Lacedæmonians), *to endeavor to obtain your rights*. — ἡμᾶς δεῖ κ. τ. λ., i. e. by an impotent attempt to avenge your own wrongs, you ought not to preclude yourselves from your own country.

33. καθημένον, "*remaining in quiet expectation*." Belf. — στρατηγιῶν, *desiring the office of a general*. — εἰς ἀφθονίαν = ἀφθόνως.

39. *Μάλα μόλις*, "*non sine magna difficultate.*" Sturz.

41. Ἐπεὶ . . . αὐτῷ, literally, *but when there was wanting much to him*, i. e. when he fell far short of having enough provisions, so that each soldier might have one day's allowance. — ἀπειπών, *resigning*.

CHAPTER II.

3. τὰ ὄπλα ἀποδιδόμενοι, *selling their weapons*.

5. ὅσον οὐ παρῆν, literally, *he was only not present = he was almost present*. The phrase is elliptical: he was only so much wanting as was necessary to make him not present. Cf. Butt. § 150. p. 434.

7. κατὰ τὰ συγκελιμένα, *according to agreement*. Cf. VII. 1. § 2. — Ἀναξιβλιον μὲν ἠμέλησε. A merited recompense for the treachery and cupidity of the Spartan admiral.

8. Πέρηνθον, *Perinthus*, a city of Thrace, W. of Byzantium, now called Erekli.

9. ὡς διαβησόμενοι, *hoping to cross over*. Cf. N. on I. 1. § 7.

10. αὐτῷ . . . πείσειν, *saying what he thought* (i. e. making such promises as he thought) *would induce him*. — οὐδὲν . . . γείεσθαι, *none of these things, or nothing of this sort was possible*. Cf. N. on I. 3. § 17.

12. ἔπραττε περὶ πλοίων, *negotiated for vessels*.

18. πυροῖς ἐρήμοις, i. e. fires having no guards around them.

20. ἀναπηδήσαντες ἰδίωκον, *leaping upon their horses, they galloped away to inform Seuthes*.

23. κέρατα οἴνου προῦπινον, *they drank to one another in a horn of wine*.

26. Ἴθι νῦν, *come now*. — ἀφήγησαι. Xenophon here calls upon Medosades, to report to Seuthes the reply made to his proposals, which Medosades does in the next section.

29. Νῦν τότε, *now then*.

30. σὺ ἰλθὼν εἰπέ, *do you go and say to them*.

33. εἰς . . . ἀποβλέπων, *looking for sustenance to the table of another*. — ἐνδύριος, as Krüg. remarks, is equivalent to ὁμοτράπεζος. Cf. § 38, infra.

CHAPTER III.

2. ὁδὸν εἶσαι, *not to go, literally, to let alone the way.*
3. οὗτος δὲ ὁ αὐτός. Some MSS. and editions omit the article, which would give the signification, *hic ipse*, instead of *hic idem*, a sense which the passage evidently demands.
4. τοῦτο βουλευέσθε, i. e. "utrum Aristarcho parendum an eundem sit ad Seuthen." Weiske.
5. οἱ ἥττους, *those who are weaker than you.* — τις = Ξαστος (i. e. Seuthes and Aristarchus), S. § 148. N. 1.
7. πλείστων ἀκουόντων, *in the hearing of as many as possible.* — αὐτῶ, i. e. Xenophon.
8. ἰπὸ . . . ἐξενίσθαι, *we shall think ourselves hospitably entertained by you.*
10. τὰ νομιζόμενα, *that which is customary.* Cf. VII. 2. § 36. — ἐξω, *in addition to.* — ἀξιῶσω αὐτός. S. § 144. N. 2. — ἵνα ταῦτα διατιθέμενος, *in order that by the sale of it.*
11. διώκειν καὶ μαστεύειν, *to pursue and search out.*
13. χειμῶν γὰρ εἴη. For the omission of ὅτι before this optative, cf. Mt. § 529. 3; S. § 216. N. 4. — εὐρημα. Cf. N. on II. 3. § 18.
16. ἴσοιτο, sc. ὅτι from the preceding context. Cf. S. § 216. N. 4 (second paragraph).
17. καὶ εὖ καὶ κακῶς ποιεῖν is regarded by Bloomfield (N. on Thucyd. VIII. 82. § 3), as almost an *adagial* expression. — ἄμειον ὑμῖν διακίσειται, *it will be disposed of more to your advantage.*
18. τὰπιδας, *carpets.* — Τοιαῦτα προῖμνάτο, "*talibus verbis hortatus dona captabat.*" Weiske.
19. ἄλλοι τῶν ἡμετέρων. Zeune thinks that Alcibiades is here alluded to. Cf. Corn. Nep. Alcib. VII. 4. See also Hell. II. 1. § 25.
21. καθήμενοις. The Thracians sat at their meals, instead of reclining as did the Greeks.
22. ὅσον μόνον γεύσασθαι, *sufficient only for a taste.*
23. φαγεῖν δεινός, *a very great eater.* — εἶα χαίρειν, *paid no regard to.* — τριχόλικον. A χολίξ was one day's allowance.
29. ἤδη . . . ἐτύχανεν, *for he had by chance now drunk rather too freely.*
30. τοῦτους = *here.* S. § 149. N. 1.
32. μαγάδι. The *magadis* was a stringed instrument of great compass, introduced originally into Greece from Asia Minor. The one used by Anacreon is said to have had twenty strings.

45. ὅτι . . . δέη, *that you will not need me alone*, i. e. that I alone without the troops can render you no essential aid. — δραμοῦνται, fut. middle derived from the supposed theme ΔΡΕΜΩ. Cf. Butt. Irreg. Verbs, p. 247.

46. ἐτροχάζει. Carmichael (Gr. Verbs, p. 287) derives τροχάζω from τροχάω, an Epic form of τρέχω.

47. τάδε δὴ, sc. ἐστίν, *those things have happened*. — Ἱρημοί, i. e. without leaders, and apart from the main army. — συσιάττες ἀθρόοι πον, *collecting somewhere*.

CHAPTER IV.

4. ἀλωπείδας, *caps made of foxes' skins*. — ζιφᾶς. These seem to have been outside *trousers* drawn loosely over the inner garment, as an additional protection against the cold.

5. τῶν αἰχμαλώτων, sc. τινᾶς. — καὶ (before τούτων), *also* "sicut illorum vicis de quibus dictum est § 1, supra." Weiske. — τῷ λιμῷ, which would follow the burning of their villages and provisions.

7. Ἐπισθίνης. This person must not be confounded with the Amphipolitan Episthenes, who commanded the targeteers at Cunaxa (I. 10. § 6), and to whose care the Armenian youth was committed (IV. 6. § 1.)

10. μηδέτερον, *neither*. — περιλαβὼν, *embracing*.

11. ἐν . . . Θρηξί, *among those called the mountain Thracians*.

12. ἐν τοῖς στεγνοῖς, *in the covered places = in the houses*.

13. ἡγγυᾶτο, *pledged himself to them, became security*.

15. ἔφασαν refers to the Thynians who were captured. — ὡς ἀποκόψοντες, *in order to break off*.

16. ἐτῶν ἤδη ὡς ὀκτωκαίδεκα. Schneider thinks that Xenophon remarked on the age of this youth, because the strength of a full grown man was requisite for blowing the trumpet.

19. τοῖς πρώτοις, in relation to others of Seuthes's men, who came up afterwards,

21. τριπλασίαν δύναμιν, i. e. three times the number of troops he had, when the Greeks first became his allies.

CHAPTER V.

5. ὡς δεῖ κηδεσθαι Σεύθου, *to care for the interests of Seuthes as you ought*. — εἰ μὴ ἄλλως ἐδύνω, *if you could have effected it in no other way*. — καὶ ἀποδόμενος κ. τ. λ. A proverbial phrase, as

Bloomfield (N. on Luke 22 : 36) says, by which a thing is counselled to be done at any rate. Cf. Thucyd. VIII. 81.

8. αὐτῶ, i. e. Xenophon. — *ἐμέμνητο* refers to Seuthes.

9. *ἔτι ἄνω*, further up from the sea-coast into the interior.

13. *στήλας . . . ληΐζονται*, the sense is, *having defined their respective limits with pillars, each plunders the wrecks which fall within his section*. The following extract from Perkins's Residence in Persia, will illustrate the dangerous navigation of this part of the Euxine. "We left the Bosphorus and entered the Black Sea about noon. A thick, damp fog still filled the atmosphere, and vividly impressed us with the appropriateness of the appellation — *Black, or dark, Sea*. From the head of the Bosphorus, the shores, on both sides, recede at right angles, and, as a bend occurs in the Straits a few miles below, it is almost impossible for vessels coming down to find the entrance, especially when the fog prevails. Terrible wrecks occur there, in almost every storm. Beclouded in mist and fog, the doubtful mariner creeps along, and uncertain, yet hoping, that he has gained the entrance is decoyed into some treacherous nook and dashed in a moment upon the foaming rocks. There are few points in any sea navigated by Europeans, which are so perilous." p. 83.

CHAPTER VI.

3. *παράγειν*, sc. the Lacedæmonian ambassadors. — *ἐπὶ ξενίᾳ*, sc. *τραπέζῃ*.

5. *Ἄρ' οὖν . . . ἀπαγωγῆς*, will he not then be opposed to our leading away the army? In his note on *ἄρα μὴ*, Soph. Electr. 446, Prof. Woolsey cites Buttmann's acute observation (Index to Plato's Four Dialogues, 4th ed. Berlin, 1822) under *ἄρα*, "*ἄρα μὴ*; sicut *μὴ solum*, interrogat in re incredibili, ita tamen ut *ἄρα* addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur."

Cf. Mt. § 608. *Obs.* 3.

15. *περὶ ὧν* = *ἐκείνων περὶ ὧν*, of which equivalent, *ἐκείνων* limits *αἰταν*. Sturz makes *περὶ ὧν* = *περὶ ἐκείνων περὶ ὧν*.

16. *τὰ . . . τεχνάζειν*, that I having received your pay from Seuthes, am managing to deceive you. — *ὧν* = *ἐκείνων ᾧ*, of which *ἐκείνων* depends on *στεροῖτο*. S. § 181. 2.

17. *ἰὰν . . . χορήματα*, if you exact from him the money.

19. *μὴ . . . ἴνιοι*, no, not even as much as some of the captains.

20. *τὴν γνώμην*. Xenophon uses a mild expression because Seuthes was present.

21. *αλαχίνῃ*. Cf. N. on II. 3. § 22.

22. εἰ γε . . . φυλακῆ, "*si qua est ab amicis cautio.*" Krüg.
 23. τούτου ἐναντίον, *in the presence of this man.*
 24. προσίτε. The common reading is προσίητε, which Mt. (§ 525. d) disapproves, because a repeated action is spoken of. — ὄτων. The Attics seldom use this form of the compound relative. Cf. Butt. § 77-N. 4.
 36. κατακεκονότες. The common reading is κατακονότες. Cf. Butt. Irreg. Gr. Verbs, p. 157; Carmichael Gr. Verbs, *Obs. sub voce κτείνω*; Mt. § 498. p. 836. — ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, "*cum officio suo functus tum præter officii necessitatem.*" Zeune. These words correspond to our phrase, '*in turn and out of turn.*'
 41. ἐξόμεθα αὐτοῦ, *we shall lay hold of him.*
 43. ἐν ἀποφύγῃ ποιησάμενος, *having enjoined secrecy.*

CHAPTER VII.

3. Προλέγομεν, *we forewarn.* — εἰ δὲ μή, *otherwise.*
 6. ἠύλλικου, *remained, literally, encamped in the open air.* Cf. II. 2. § 17.
 7. κατὰ κράτος. Krüg. concurs in Weiske's conjecture, that these words should be placed before χώρας. But if ἐχόντων be substituted for ἐόντων, the difficulty, resulting from the present collocation, disappears.
 8. οὐχ ὅπως, *not only not.* On this phrase, cf. Butt. § 150. p. 433; Mt. § 623.
 14. τὰ δίκαια, *their wages, literally, what is just, or due.*
 15. λέγειν, Supply λέγε δή. The first of two contrary conditional propositions, is sometimes found without the apodosis. Cf. Butt. § 151. IV. 4; Mt. § 617. a.
 22. Πρῶτον . . . καταστήσαντας, *for in the first place, I know that next to the gods, these have made you distinguished, literally, have set you in a conspicuous place.*
 24. πλανωμένους, *wandering about.* "Significanter pro ὄντας." Weiske. — τοῦτων . . . βία, *the words of these are not less effectual to accomplish what they desire, than the force of others.*
 29. ἀνάγκη, *by necessity,* is opposed to φιλία.
 33. ἐγκαλοῦσιν, *they demand in payment.* This verb is used of a creditor summoning the debtor into court, in order to obtain judgment in his favor.
 40. Αἰσχρὸν γὰρ ἦν, *for it would have been disgraceful.* For the omission of ἄν, cf. Mt. § 508. *Obs.* 2; S. § 213. N. 2.

MARCHES DISTANCES, AND HALT-DAYS IN THE RETREAT.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
With Arisus, II. 2. § 13; 3. §§ 10, 17; 4. § 1	2		24
Wall of Media, II. 4. § 12	3		—
Sitace on the river Tigris, II. 4. § 13	2	8	—
Opis on the river Phycus, II. 4. § 25	4	20	—
Through Media, II. 4. § 27	6	30	—
River Zabatus, II. 4. § 28; 5. § 1	5	20	3
Villages where they enrolled slingers, &c., III. 3. § 11; 4. § 1	1	1	1
Larissa on the Tigris, III. 4. §§ 6, 7	1		—
Mespila, III. 4. § 10	1	6	—
Villages, III. 4. §§ 13-18	1	4	1
Through the Plain, III. 4. § 18	1		—
Villages where the wounded were taken care of, III. 4. §§ 23-31	5		3
Through the Plain, III. 4. § 31	1		—
Night March, III. 4. § 37	1	2	—
Villages in the Plain, III. 4. § 37—5. § 1	4		—
Return March, III. 5. § 13	1		—
Through the Carduchian Mts. IV. 1. §§ 5-3. § 8	7		1
Through the Plain of Armenia, IV. 4. § 1	1	5	—
Sources of the Tigris, IV. 4. § 3	2	10	—
River Teleboas, IV. 4. § 3	3	15	—
Through the Plain to Villages, IV. 4. § 7	3	15	—
To the Pass, IV. 5. § 7	1		—
Eastern Branch of the Euphrates, IV. 5. § 2	3	15	—
Through the snow, IV. 5. § 3	3	15	—
Refreshment Villages, IV. 5. § 7—6. § 1	1	—	7
With the <i>χωμάρα</i> , IV. 6. § 2	3		—
River Phasis (the <i>Arras</i>), IV. 6. § 4	7	35	—
Mountains occupied by the Taochians, &c., IV. 6. § 5-27	5	30	—
Through the country of the Taochi, IV. 7. § 1	2	10	—
Through the Chalybian country, IV. 7. § 15	7	50	—
Through the Scythian country, IV. 7. § 18	4	20	3
Gymnias, IV. 7. § 19	4	20	—
Mount Theches, IV. 7. §§ 19, 20	5		—
Through the Macronian country, IV. 8. §§ 1-8	3	10	—
Sickness caused by the honey, IV. 8. §§ 20-22			3
Trapezus, IV. 8. § 22	2	7	30
Cerasus, V. 3. § 2	3		10
To the country of the Mossynœcians, V. 4. § 2	1		—
Through the Mossynœcian country, V. 5. § 1	8		—
Chalybians, V. 5. § 1	1		—
Through the Tibarenian country to Cotyora, V. 5. § 3	2		45
By sea to Sinope, VI. 1. §§ 14-17	2		5
By sea to Heraclea, VI. 2. § 1	2		—
Port of Calpe, VI. 3. § 24	5		—
Chrysopolis, VI. 6. 38	7		—





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Antiquus Tucker urbem intravit
Hic illuc vias migravit
L. Loe



